A DISCOVERY OF THE IMPOSTURES OF WITCHES AND ASTROLOGERS.

——Quicquid
Dixerit Astrologus, credunt à fonte relatum
Ammonis, quoniam Delphis Oracula cessant,
Et genus humanum damnat caligo futuri. Juv.

By *JOHN BRINLEY* Gent.

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A DISCOVERY OF THE IMPOSTURES OF WITCHES AND ASTROLOGERS

A. 120601

To the Honorable Sir Brian Broughton *of* Broughton, *Knight and Baronet.*

SIR,

THose Infinite Obligations you have been pleas'd to lay upon me, have emboldened me to present you with this Discourse; not by way of Retaliation (for what proportion can this hold with your so many, and so great favors?) but by way of protection: that what is weak in it self, being Cherished by the Rays of your kind Aspect, may be able to pass through all those Affronts, which works of this nature usually meet with. It had been easie to have varnisht this Work over with the finer Colours of Rhetoric; but I well knew, that you, who are so great a

Lover of Truth and Sincerity, ſcorn all that *Fucus*, with which men commonly daub over their Works. The occaſion which drew me on to undertake a work of this nature, was thoſe frequent Cheats put upon honeſt and well-meaning people, by theſe falſe pretenders to Arts. If therefore I have contributed any thing in order to undeceive the world, which is too fond of ſuch Trifles, I have my end; your Patronizing my endeavours. May Heaven ever proſper you, and all thoſe Hopefull Branches of your Family; and may I rejoyce in your Patronage who am,

Honoured Sir,
Your moſt humble and moſt obliged Servant,

John Brinley

Brockton *in the County of* Stafford, Novemb. 7*th.* 1679.

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THE PREFACE.

CErtainly if the enjoyment of Truth be the beginning of our happineſs in this Life, as it is the perfection of it in the Life to come, there can be no greater Charity, than to reduce the Wanderers into the way, and to undeceive a multitude, which is always greedy of its own ruin, and fond of every thing that carries in it any ſhow or appearance of goodneſs. For I ſadly obſerve, that the common people are expoſed to the deceipts of all Profeſſions: They are the Iſſachars *of the world; They bear the burthens of all ſorts of people, and few of them have the Prerogative or the Abilities of* Balaam's *Beaſt to reply;* Am not I thine Aſs? *Even in the concerns of Religion, where we expect, not only the moſt in-*

nocent, but most infallible Truths, are
strange Deceptions and Pious Frauds;
and besides the little talking Schisma-
ticks, which fill our ears with the noise
of Sermons, there are greater heads,
and more advanced understandings, who
make it there business to abuse us. The
Lawyers are grown delusive, even to a
Proverb, of which the narrowness of
some men's, and the entangled condi-
tion of others Estates, is too great an
Evidence. Physicians have their Art
also, not only of gaining our Coin, but
even of deceiving us into Death it self
from hard and unintelligible names
pretending as strange effects. Astro-
logers cheat our unwary and too for-
ward beliefs into a conceit of things, of
which they even doubt themselves; and
impose upon us a belief, that arbitrary
events and accidental proceedings of
things below, have necessary causes
above; and the weakness of common
judgments (which are ever more greedy
of things to come, than inquisitive of

things

things past, or carefull of those present) are ready to swallow the Predictions of the most ignorant men, which considering the independency of their Causes, and uncertainty of their Events, are only in the foreknowledge of him, to whom all things are as present.

Hence proceed those swarms of Fortune-Tellers, Geomancers, Diviners, Interpreters of Dreams, *who possess the Common people with apprehensions, that they know all their Fate, the number of their Days, the Casualties of their Life; and even their natural inclinations, and thoughts of their hearts: by this means Cheating the poor innocent Souls into the grossest Superstition imaginable.*

The consideration of these things was the great motive, that stirr'd me up to these undertakings, in which I design nothing but the good of my poor illeterate Country-men, whom I dayly see imposed upon by such Deluders;

who being generally persons of broke
Fortunes, have no other way to defen
themselves from the miseries of poverty
and therefore are forced to fall upon the
honest plainness of the common people,
and by unnecessary and unlawful Arts,
patch up the breaches of their Fortune
And herein I hope I shall not in the
least disoblige any wise or good men, o
what Profession soever.

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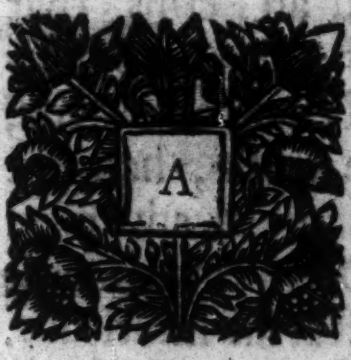
Chap. I.

That most men are naturally inclin'd to Superstition, especially the ignorant sort.



AN Owl, an Hare, and an Old-woman, was Anciently the Emblem of Superstition; and truly if we shall diligently search into the Causes of this Error, we shall find that Ignorance, and Dotage, vain hopes, and foolish fears, groundless expectations, and casual events have been the Springs from whence this folly proceeds, which is the Mother of all these Omens and Prognostications. It is an Ancient observation,

Primus

Primus in orbe Deos timor fecit, that fear Deified the first gods, and without doubt there is much truth in the Assertion.

For though the Idea of one true God, and first Principle of all things, was at first Imprinted upon the Soul of man; yet the fears of after Ages Canonized the multitude of false gods. It was a Storm, and an Eclips, that Consecrated *Romulus*; and *Jove* himself had not been Master of heaven, or worshipped upon earth, had not the terrors of his Thunders advanced the conceit of his Divinity amongst the ignorant, and fearful multitude. Hence *Aulus Gellius* observes in *Noct. Att. l.* 5. *c.* 12. That he was not only worshipped as a *Juvans Pater*, a friend and helper of Mankind, but as a *Vejovis* and hurtful Deity; and therefore his image was placed in a Temple near the Capitol with darts in his hand, to signifie his hurtful power; and therefore for this reason, *Virgil*

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in his *Georgics* is thought to deprecate theſe unlucky gods.

In tenui labor, at tenuis non gloria, ſi quem.
Numina læva ſinunt, auditq; vocatius Apollo.

Upon the like grounds the reſt of the Stars, and Planets came to be reckoned amongſt the gods. For the ignorance of vulgar apprehenſions, conceiting that it lay in their own powers to diſperſe what influences they themſelves pleaſed, were not only fearful to offend theſe new Deities, which themſelves had created; but alſo took great care to win and pleaſe, leſt they ſhould ſend forth ſuch Malevolent Emiſſions of their fury, as might be to the prejudice of Mankind, or at leaſt the ruin of thoſe who neglected their worſhip. Hence alſo has it come to paſs, that the Devil himſelf has had his Votaries, and hath ſtill

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his devouteſt worſhippers; and the cauſe of this has not only been envy, or deſire of Revenge, which prompts men ſometimes to the moſt wicked and unlawful practiſes; but even cowardly and melancholly apprehenſions. And this is evident, firſt, in that the moſt ignorant and Narrow-ſould people are moſt often ſeduced by evil Spirits, or by the weakneſs of their own imaginations, to practiſe unlawful or unneceſſary, and fruitleſs Arts. And ſecondly, in that all Witches and Necromancers in their Spells, and moſt ſolemn Invocation of Devils, have this, or the like Form. *viz. Whereas thy Servant* N. *is unworthy to crave the help or aſſiſtance of Good Angels, give leave to the Dæmons*, &c. *to come to my Aid.* And yet theſe ſort of abuſed people have as many Followers as the greateſt Divines, while the ignorant multitude in all Misfortunes, Croſſes and Afflictions, forthwith make their Applications to them

them as the moſt ready help.

If the man be ſick, where ſhall he have his Phyſick, but from one that fetches it from behind the Curtain? If he lie under any Misfortune, he preſently betakes himſelf to ſome Fortune-teller or Conjurer. If the Cattel be ſick, the White-Witch is preſently ſent for to bleſs it.

I ſhall therefore make it my buſineſs to undeceive the people, and to ſhew them that it is altogether unlawful to have recourſe to ſuch men, who practiſe unlawful Arts; that in all Trials, Croſſes, and Afflictions whatever, God alone is to be ſought after, who ſuffers us ſometimes to fall into grievous troubles, that we may the more devoutly call upon him.

Chap. II.

That God's hand is in all Crosses, who Ruleth over Devils and all their Instruments.

THe want of due consideration of the first and leading Cause, from whence all Crosses and afflictions proceed, has not only been the occasion of many mens betaking themselves to unlawful Remedies, but even of doubting either the Existence, or Providence of the Deity. To see wicked men advanced to the greatest Honours, enjoy the most splendid Fortunes, and continue in the firmest health, and strength of body, and vigor of mind; while others of the most temperate dispositions, most holy habits, and most constant Pieties, labour under the greatest Crosses, and Misfortunes imaginable, has startled the

the belief of many wiſe and good men. At this block the ingenious Poet *Claudian* confeſſes that he ſtumbled.

Sed cum Res hominum tantâ caligine volvi
Adſpicerem; lætoſq; diu florere nocentes,
Vexariq; pios, rurſus labefacta cadebat
Religio.

But when I ſaw things ſo confus'dly hurl'd,
And ſtrangely toſt in this our lower world,
The wicked flouriſh, and the pious quail,
My tottering belief began to fail.

There is no need to multiply examples of this kind; tis the common Fate of man to fall into theſe doubts. The example of the holy *David* may ſerve for all, whoſe foot had well nigh ſlipt upon

upon the like conſideration.

But if we ſhall enquire into the Holy Scriptures, we ſhall find that Afflictions come not but by the appointment or permiſſion of God, who governs and diſpoſeth all things as ſeemeth beſt to his Godly wiſdom, and ſo as that the events of all things may contribute moſt to his own glory, and ſuit beſt with the happineſs of his Saints. We are aſſured in *Job*, that Afflictions come not out of the duſt. *Job.* 5. 6. The evil (of puniſhment) is from the Lord. *Amos.* 3. 6.

☞ So the Lord ſmote all the firſt-born of man and beaſt in *Egypt*, *Exod.* 21. 29. So did he *Jehoram* the ſon of *Jehoſophat* with an incurable diſeaſe, till his bowels fell out. 2 *Chron.* 21. 18, 19. And ſo it was the hand of God, that turned the Pride of *Nebuchadnezzar* into madneſs and brutiſhneſs. *Dan.* 4. 31. And it was the Angel of God that ſmote *Herod*, cauſing worms to eat him to death. *Acts.* 12. 23. And all

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the Magicians and Sorcerers in the world, nay, nor all the power of Hell could never have relieved these. It was only in the power of him that sent these punishments, to have removed them.

'Tis true indeed, God sometimes sends out the evil Spirits, as the executioners of his Justice, as he did among the *Egyptians*. *Psal.* 78. 49. and so did he send an evil Spirit upon *Saul* to vex him, 1 *Sam.* 16. 15. But when he does send out these Instruments of his displeasure, they have their Commissions and Orders, beyond which they cannot go. The Devils could not enter so much as into the Swine of the filthy *Gadarenes*, without the leave of Christ. *Mat.* 8. 31. The Witches and Sorcerers acknowledge their limits. It is not all persons, that they can pretend to hurt. *Lipsius* well observes *Physiolog. Stoicor. lib.* 1. *Cap.* 17. that neither Magicians, nor Devils themselves can take away Gold or Letters out of mine, or

Craſſus's Cheſt, *& Clientelis ſuis largiri.* For they are baſe, poor, contemptible fellows for the moſt part. *Bodinus* alſo. *Dæmon. lib. 3. cap. 3.* Notes that they can do nothing (*in Judicum decreta aut pœnas, in Regum concilia, vel arcana, nihil in rem nummariam aut theſauros,* They cannot give money to their Clients, alter Judges Decrees, or Councils of Kings: theſe *Minuti Genij* cannot do it. *Altiores Genij hoc ſibi aſſervarunt*, the higher powers reſerve theſe things to themſelves. Now and then peradventure there may be more famous and powerful Magicians, ſuch were *Simon Magus, Apollonius Tyaneus, Paſetes, Iamblicus, Odo de Stellis,* that for a time can build Caſtles in the air, repreſent Armies, and perform very ſtrange Feats; but all theſe end in nothing, but the power of God protects thoſe that fear him from their Malevolence, and deſtroys all theſe Phantaſms, bringing their wicked works and

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the Authors of them to inevitable ruin. So it fared with that great enemy of the Christian Faith *Simon Magus*, who when he had been several times baffled by Saint *Peter*, at last, to give further demonstration of his great power, ascended the Capitol, giving out to the people, that he would fly up to Heaven from whence he came, and accordingly began his flight; upon which Saint *Peter* besought God, that he would not suffer the world to be deluded by his Sorceries; and forthwith the wicked wretch fell down, and in his fall put an end at once to his delusions and his life. So soon can God bring to destruction all those that work wickedness. Wherefore he only is to be sought after, in all our Calamities and Afflictions; for he alone can remove them, and will do it, when he sees it most for his glory, and the everlasting welfare of our Souls.

☞ It is the greatest folly imaginable upon every Affliction, to run

forthwith to the Devil, or any of his Inſtruments: for it is not his will that we ſhould be cured of any of our Maladies. He rather glories in deceiving us, and bringing us into all kind of miſery, both temporal and eternal. Beſides he can neither do us good nor harm, but by Gods permiſſion. and therefore all good men have ever acknowledged, that whatever befel them, was the hand of God, yea, even when they have known, that the moſt Deviliſh inſtruments have been imployed againſt them. Thus *Job* concludes, *The Lord gave, and the Lord hath taken away. Job.* 1.21. His terrors he called the terrors of the Lord *C.* 6. 4. And he ſaid alſo, that God ſcared him with dreams, and terrified him with viſions. *C.* 7.14. He therefore, from whom all things have their being, their life, and their motion is to be Supplicated, either to remove our Croſs, or ſo Sanctifie it to us, as that it may turn to our health and Salvation.

Paſſio-

Paſſionate people will not be content to wait the Lords leaſure, and ſo grow impatient and furious under the Chaſtiſements of the Lord, and are brought to deſtruction. So fared it with *Jehoram* the ſon of *Jeſabel*, who though he knew the Lords hand was upon him, and his people; yet was he ſo impatient to endure the miſery, and ſo Helliſhly enraged, that he Swore to take away the life of the Prophet *Eli.2K.6.31,33.* But the end ofthis man was a ſhort life, a troubleſom Reign, & a violent death,for he was trod to death by the people in the gate,as theProphet had foretold.*2Kings.7.17.* But it fell out much otherwiſe with the patience of *Job*, who never murmured at any of Gods diſpenſations towards him, but contented himſelf with all occurrences, and humbly ſubmitted to the ſevereſt Chaſtiſements. Him therefore did God deliver from all his troubles, and doubled his Bleſſings and his Rewards upon,and made his end glorious

and happy. The ſame Method of de portment is obſervable in Saint *Paul* who when the meſſenger of *Satan* wa ſent to Buffet him, betook himſelf t Prayer, and had deliverance.

I ſhall proceed no further in Inſtances, to ſhew that God alone has th power to help us in all our needs, an likewiſe ſuch a Dominion over all creatures both good and bad, that withou his permiſſion and aſſiſtance they ca do nothing. I only ſhall mention tha remarkable paſſage of *Balaam*, whom *Balac* did imagine to have been endued with ſuch a power, as that he could Bleſs, or Curſe whoſoever he pleaſed. But the Prophet aſſures him, that though he would give him his houſeful of Silver and Gold, he could not go beyond the Word of the Lord, to do more or leſs. *Num.* 12, 18. Therefore let no man think it lies in the power of Inchanters, Witches, or any of their Aſſociates or Aſſiſtants, the Divels, to cure thoſe whom the Lord

hath

hath ſmitten, or to hurt any perſon, whom the Lord is pleaſed to Bleſs.

CHAP. III.

Several ſtrange Diſeaſes happen only from natural Cauſes in which neither Divels nor any of his Inſtruments have any hand.

THere is nothing (as we have formerly hinted) more uſual with the Common people, than to aſcribe to Witchcraft, all Diſaſters, Miſchances, or Diſeaſes whatever, ſeeming ſtrange to vulgar ſenſe. I ſhall therefore in this Chapter give a brief account of ſome Diſeaſes, which though proceeding from Natural Cauſes, I have obſerved that the people attribute to Sorcery; and forthwith a Meſſenger in any of theſe Caſes is diſpatched, either to a Cunningman for a Bleſſing, or elſe the next Old-woman is ſuſpected for a Witch, and the Curſes of all the Neighbour-

hood are muſtered againſt her.

1*ſt*. For example, in a *Catalepſis*, the whole body is, as it were, in a minute ſuddenly taken in the midſt of ſome ordinary Geſture or Action, as Standing, Sitting, Lying, Writing, or Looking up to Heaven, and is continued in this poſture for ſome ſpace together, as if Frozen, generally ſtark and ſtiff, in all parts without Senſe or motion. Now this diſeaſe, being not ſo common as the *Meaſles*, or the *Small-Pox*, the *Tooth-ach*, or the *Ague*, the Countrey people forthwith cry out there's Sorcery in the Caſe; cut off ſome of his hair, and bring it to the Wiſeman.

2*dly*. The *Apoplexy*, wherein the Sick are alſo ſuddenly taken, and ſurpriſed with a ſenſeleſs Trance, and general aſtoniſhment, or ſideration and benumming of all the Limbs, void of all ſenſe and moving, many hours together, only the breath ſtriveth againſt the danger of Suffocation, and

ſtill the Pulſe beateth.

3*dly*. Others are ſwiftly ſurpriſed with ſo profound and deadly a ſleep, that no call, nor cry, nor noiſe, no pinching, or ſtimulation can in many hours awake or raiſe them. Of this Diſeaſe, as *Bodin* affirmeth in his *Dæmonomania*, *lib*. 2. *cap*. 6. That *Johannes Scotus* lying as if he had been dead, was buried before he really was ſo.

4*thly*. *Phrenitis*, which the *Greeks* derive from the word φρὴν, is a diſeaſe of the mind, with a continual Madneſs and Dotage, which hath an acute *Feaver* annexed to it, or elſe an inflamation of the Brain, or the Membranes or Kells of it.

5*thly*. *Hydrophobia* is a kind of madneſs wel known in every Village, which comes by the biteing of a Mad-dog. The reaſon of the name is, becauſe the perſons thus affected cannot endure the ſight of water, or any liquor, ſuppoſing ſtill they ſee a Mad-dog in it. The part affected is the Brain; the

cauſe

cauſe Poyſon, that comes from the Mad-dog, which is ſo hot and dry, that it conſumes all the moiſture in the body. *Hildeſhiem* in *Spicil.* 2. Relates of ſome that died ſo Mad; and being Cut up, had no water, ſcarce any blood left in them. To ſuch as are affected with it, the fear of water begins at fourteen days after they are bitten, to ſome again not till Forty or Sixty days. Some ſay not only biteing, but touching or ſmelling a Dog infected, may cauſe this diſorder; and then if any one chance to fall into ſuch a condition, and the cauſe not known, ſtraight-way half of the Pariſh is ſuſpected of Witchery.

☞ What would the people imagine of *Lycanthropie*, when they are ſo ſtrangely ſtartled at theſe Diſeaſes? For in this, as ſome Phyſicians tell us, men run howling about Graves and Fields in the night, and will not be perſwaded but that they are Wolves, or ſuch like beaſts. *Forreſtus* in his *Obſervat.*

ſervat. de morbis cerebri. lib. 10. *cap.* 15. tells of ſome perſons thus diſtracted, to one of which himſelf was an eye-witneſs at *Alcmaer* in *Holland*, a poor Husbandman that ſtill hunted about Graves, and kept in Churchyards, of a pale, black, fearful and ugly look. Such belike were the Daughters of King *Prætus*, who fancied themſelves to be Kine. And *Nebuchadnezzar* in *Daniel*, was only troubled with this kind of Madneſs; and not really Metamorphoſed into an Ox: For the ſoul of man could not poſſibly dwell in ſo unſutable an habitation as the body of an Ox; but the proud King might be ſeized with ſo deep a *Lycanthropie*, as to fancy himſelf to be ſo.

Beſides this, we often ſee men laboring of very ſad and violent Diſeaſes, as *Convulſions*, Madneſſes, and ſuch like, and ſome will bite their Tongues and Fleſh, ſome make fearful Outcries, and moſt hideous Shriekings, ſome toſs

toſs themſelves violently from one place to another, ſome Froth, Gnaſh with their Teeth, and draw their faces into ſtrange and Ghaſtly Figures. All which though proceeding from natural cauſes; yet the vulgar is ready to believe there is ſomething more in the Caſe. And that which doth more confirm them in this Creed, is either the want of able Phyſicians, or their inability to employ them; for they are ſeldom ſo Charitable as to make any more *Recipe's*, than they receive Guinies. And ſo the poor people are forced to go to ſome ſorry Emperick, who 'tis certain, will do them no good, and upon that diſappointment, to ſome Cunning man, who will do them leſs. Nay, it has ſometimes happen'd, that honeſt perſons have been apprehended, Arraigned, and Condemned, through the advices of ſuch men; for in theſe Caſes, it is obſervable, that a ſmall matter will beget ſuſpicion, and upon this multitudes of Proofs ſhall be muſter'd

muſter'd up, and ſo by a ready Climax, the poor people are hurried up to the Gallows it ſelf. Such are the miſeries on the one hand, and the deluſions on the other hand, of the Superſtitious, and ignorant Multitude.

CHAP. IV.

That Devils may do miſchief to man or beaſt, without any Aſſociation with Witch or Wizard.

THough we do not deny, but ſhall hereafter prove that there are Witches, and Necromancers, and ſuch perſons as make wicked Contracts with the Devil, to the ruin of their own ſouls, and the prejudice of others; yet it is moſt certain, that the Devil often does much evil of himſelf (by Gods permiſſion) without any Aſſociation with any of his forementioned Inſtru-

Inſtruments. For being poſſeſſed with an irreconcilable malice againſt the welfare of Mankind, he goes about continually ſeeking whom he may devour, laying hold upon all opportunities and advantages, whereby he may tempt or enſnare us, or diſturb our peace, or endanger our Salvation. Thus in the begining did he enter into the Serpent, while there was yet no Witch to employ him. So when God gave him leave, he entred into the *Sabæans* and *Chaldeans*, and ſtirred them up to rob *Job* of his Cattel. He burnt his ſheep alſo with Fire, blew down his houſe upon his Children, and killed them, and at laſt moſt cruelly tormented the body of *Job*, and affrighted him with Viſions and Dreams, and this without any the leaſt ſuſpicion of Witchery. To theſe examples we may add thoſe, whom the Goſpels mention to have been poſſeſt in the days of our Saviour; and the Herd of Swine which by Chriſts permiſſion

miſſion were driven head-long into the Sea by a Legion of Devils. He does not always need to be ſet at work by his Imps and Aſſociates. If God permit him to afflict us, either for our ſins, or for the tryal of our Faith, or Patience, or any other vertues; he is ſoon ready to execute his Office, and to proceed to the utmoſt of his command. It is our happineſs that he hath his Chains of Reſtraint, that his power is limited, and his malicious nature kept within its bounds, otherwiſe our condition were miſerable, even beyond relief: he would not ſtand to tempt ſome, or more fully to contract with others; but his firſt buſineſs would be utterly to deſtroy us all. Thanks therefore be given to thee, O Almighty *Jeſus*, who haſt overcome the Devil, and doſt ſtill reſerve him in Chains to the Judgment of the Laſt Day.

CHAP.

CHAP. V.

That seeing Men, or Women, or Beasts may be Afflicted from some natural Causes, or that some persons may on purpose Counterfeit many things; or that the Devil himself may be the sole Worker, people ought to be cautious how they Ascribe their Distempers, or Troubles to Witchcraft.

THere is nothing more common with men of Shallow understandings and Loose lives, than to Ascribe every little Cross, or unfortunate accident to Witchcraft. It shall therefore be my Business in this Chapter to dissuade men from a Practice so vain, and fruitless in it self, so dishonorable and displeasing to God, and so prejudicial to the health of their own Souls; and there are many reasons

ſons to convince them of this folly, as for example.

1*ſt*. The conſideration of Gods own hand afflicting us to bring us to the remembrance of our Duties, and to call us to Repentance and Amendment of life, the power of natural cauſes, and the liberty which is ſometimes given to Satan without any Aſſociation with a Witch, as hath been ſhewed in the former Chapters.

2*dly*. An approved truth by the experiences of all Ages, That thoſe, who never Dream of Witches, or ever regard them, are hardly at any time tormented or hurt by them: But on the contrary, ſuch as live in ſuſpicion of them, ſuch as are afraid of them, or ſeek to pleaſe them with Gifts, have commonly ſome miſchief done, as the Reward of their fears and jealouſies. And truly the judgments of God in this particular are very juſt, in puniſhing them by the ſame inſtruments they ſtood in fear of, who have more awe

for the Devil, than confidence in God.

3*dly*. All do grant, which have any knowledge in the power of Witches, that they work only by the Devil; for though themſelves do Threaten, Curſe, make Images, and the like; yet the Devil is the great Inſtrument that works the Miſchief. Therefore the advice of Saint *James* is not unſeaſonable in this Inſtance. *Reſiſt the Devil, and he will flie thee.* Reſiſt him, and he ſhall have no power to hurt thee, either by himſelf or by the inſtigation of any Aſſociates. She may bid him go, but he cannot do till he hath leave from God, who will never grant it to hurt his own peculiar people; nay, he will be as an Hedge about all thoſe that put their truſt in him.

4*thly*. The manifold evils, which continually reſult from wicked practice, as

1*ſt*. It draws mends minds from the true fear of God, making them

to

to ſtand in awe of the moſt wicked and wretched creatures in the world, the Devil and a Witch, than which nothing can be a greater diſhonour to the Creator, or more prejudicial to their own Souls.

2. It bringeth honeſt and innocent people into ſuſpicion and Infamy, and the hatred of all the Neighbourhood: for thus if the Horſe be ſick, or the Cow dead, or the Plum-tree do not bloſſom kindly, ſome harmleſs old woman is ſuſpected, all her words, poſtures and actions are moſt critically obſerved, and the moſt malicious reflections made of them, that the envy of man can invent. So the poor creature comes to be hated and abuſed, and revil'd by all that know her, and that infamy ſhall never be wiped off her and her generation, even by her moſt Religious or innocent deportment of her whole life. Hence the poor woman is made miſerable all her life, and her family Scandalous to ſucceeding

Ages, through the unreaſonable fears and jealouſies of fooliſh and inconſiderate people. But this is not all; for it does ſometimes happen, that the ſuſpected (though Innocent) is halled before Authority, and her life not ſeldom endangered, ſometimes taken away.

The laſt Argument is from this conſideration, That the Scriptures never aſcribe our pains, vexations, anguiſh of body or of mind, loſſes of our Goods, or any other Croſs whatever, to Witches; but to the hand of God, or to men openly and violently Robbing, Spoiling, or Killing. Where it may be demanded why, ſeeing there is ſuch mention of Witches, and Sorcery, and the like, unlawful Arts in the Scriptures, they do not Aſcribe any harms to them, as men do in theſe days: and the reaſon is, for that the Word of God doth never Aſſign Inſtruments to be ſet on work by him, which have not power in themſelves

to

to do what he employeth them about, whether it be Angel, Devil, or any other Creature; and to teach us that they are but *Satans* ſlaves, and that it is not they, that do any, but that whatever is done, is the work of the Devil.

CHAP. VI.

That there are Witches.

THat there are Witches, and ſuch Perſons as from contracts with the Devil have undertook, and ſeemingly performed ſome ſtrange things; (though denyed by ſome Senſual men of this Age, whoſe Intereſt it is, there ſhould be neither Heaven nor Hell, and who have therefore proceeded from the denial of the Soul, to the denial of Spirits, and from thence even to the denial of the Exiſtence of God himſelf) is yet deducible from ſeveral reaſons.

1*ſt*. And firſt from the moſt Ancient and veracious Authority of the Word of God, in its forbidding ſuch Diabolical practices, as in the firſt place. *Deut.* 18. 10, 11, 12. *There ſhall not be found among you any one, that maketh his Son or his Daughter to paſs through the Fire, or that uſeth Divination, or an Obſerver of times, or an Inchanter, or a Witch,*

Or a Charmer, or a Conſulter with Familiar Spirits, or a Wizard, or a Necromancer.

For all that do theſe things are an abomination to the Lord: and becauſe of theſe abominations, the Lord thy God doth drive them out before thee.

From which words, it not only appears that there were thoſe that worſhiped Idols, that gave themſelves to Diabolical Arts; but alſo that for theſe Abominations the Lord caſt them out of the Land, and introduced his own people the *Iſraelites*, ſtrictly charging them, that they abſtain from

ſuch

ſuch unlawful practices. For the *Ammonites* cauſed their Children to paſs through the fire, not (as ſome have ſuppoſed) to kill them, or burn them: but only to pay a kind of Adoration to that Element. For (as *Hearnius* ſaith) *Ignem in Ur, Chaldæorum urbe, Abrahami Patriâ adorandum ponit, gravi pœnâ in pertinaces promulgatâ.* Where yet there is no mention made of burning or killing. For who can believe, that *Solomon* Murthered little Children, or caſt them into the Fire, becauſe the Scripture ſaith of him, *Colebat Solomon Aſtharten, Deam Sidoniorum, & Moloch, Idolum Ammonitarum.* And yet this unhappy Cuſtom hath ſo ſpread it ſelf ever ſince throughout the whole world, that even in *America*, the *Braſilians* do the ſame, as *Johannes Lerius* in *Nav. Braſ.* reports of them. And among Chriſtians alſo Mothers did yearly cauſe their Children to paſs over the Fire of Saint *John*; which Cuſtom, though con-

demned by a Council held at *Conſtantinople*, and proved by *Theodoret* to have been derived from this Cuſtom; is yet retained and practiſed amongſt thoſe of the *Romiſh-Church*. But to leave obſervations, and return to our intended Buſineſs.

We find in the Hiſtory of the Bible, the names and practices of certain Witches and Sorcerers, as particularly we have the names of thoſe two ſo famous or rather infamous Sorcerers of *Egypt*. 2 *Tim.* 3. 8. *Dan.* 2. 2. We read that *Nebuchadnezzar* had Dreamed certain Dreams, at which he was much perplexed, and very deſirous to know the Interpretation of them; he gave Commandment to call the Magicians and the Aſtrologers, and the Sorcerers, and the *Chaldeans*, for to ſhew the King his Dreams. So we have alſo accounts of other Witches, as *Balaam*, of *Jezabel* and her Witchcrafts. 2 *Kings* 9. 22. of *Manaſſes*, who to the reſt of his wickedneſs, cauſed his Children to

paſs

paſs through the fire in the Valley of the Son of *Hinnom*: Alſo he obſerved times, and uſed Inchantments, and uſed Witchcraft, and dealt with a Familiar Spirit, and Wizards. So have we Relations of the Sorcery of *Simon Magus* both in Holy Writ, and other Authors of good Credit, as *Act.* 8. 9. *Euſebius* his *Eccleſ. Hiſt.* which Hiſtorian tells us how he came to *Rome* in the days of *Nero*, and how ſtrangely he Bewitched the people from the true Belief by his Magical Inchantments, till undertaking to flie in the Air, God was pleas'd, at the Prayers of Saint *Peter*, to throw him down, in which fall he loſt both his Life, and Reputation.

To theſe Proofs we may add, the Practices of ſeveral Witches mentioned in the Word of God, as *Exod.* 7. *Iſaiah.* 47. 9. *Ezeck.* 21. 21. and this we read of thoſe that went to them. 1 *Sam.* 28. 7. For ſo goes the ſtory of *Saul*, when he *ſaid to his ſervants*,

vants, Seek me a woman that hath a Familiar Spirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, there is a woman which hath a Familiar Spirit at Endor. *And* Saul *diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night.* So alſo did *Balack* ſend to *Balaam* to Curſe his enemies. All theſe things were done, contrary to the practice of good *Joſiah*, who, as the Sacred Records report, put away the workers with Familiar Spirits, and the Wizards, 2 *Kings.* 23. 24. Theſe are ſuch evident Proofs, that it is to me a wonder that any one, who believes the Scriptures, can offer to deny the exiſtence of Witches, though there were no Demonſtrations in theſe our days, to evidence this ſo palpable a Truth.

CHAP.

Chap. VII.

Of the ground of Witchcraft, and of all the Practices thereof.

Although ſome perſons, who have not altogether denied that there is a certain kind of *Magick*, will not yet be perſwaded, that there is any Contract with the Devil; we ſhall endeavour to prove that there are Leagues and Covenants made betwixt wicked perſons and the Devil.

1. The word *Chabor*, which is an Inchanter, ſignifies one joyned to another in League and Society; now we cannot ſuppoſe this League to be with any other than the Prince of Darkneſs, who Cooperates with theſe his Vaſſals, in their black and ungodly Actions.

2. From the Confeſſions of ſome of theſe miſerable Creatures, may be confirmed

confirmed what we here go about to Demonſtrate. One *Cyprian* (whether the Ancient Father, or ſome other I am not certain) avouches it from his own experience, who was himſelf once enſnared in an actual and explicit Obligation with this black Angel; but afterward through Gods mercy, was unlooſed from thoſe deſtructive Ties. So that as his Experience in the practice of Magick, rendred him a ſufficient Witneſs, his Converſion to Chriſtian Principles ſhould engage us to Credit what he ſays, to be unfeigned.

And laſtly, the privy marks and brands of the Beaſt, found in ſeveral parts of Witches bodies do confirm it; as alſo the very Copies of the Bonds, wherein Witches have confirmed their League and Familiarity with their Lord and Maſter, of ſuch an one ſpeaketh Mr. *Fox*, where the Bond was thrown amongſt an Aſſembly gathered together in Prayer and Faſting,

for

for the Deliverance of a Young-Man thus engaged to *Satan*. But it may be objected, that ſuch Leagues and Contracts are not needful, foraſmuch as the renouncing of God, and giving ones ſelf over to work uncleanneſs with greedineſs, is an implicit Covenant with the Devil; and that therefore no ſuch expreſs Ceremonies are neceſſary, for the Holy Scriptures ſay, *That his Servant a man is whoſe work he doeth, whether of unrighteouſneſs unto Death, or of Righteouſneſs unto Salvation.* To this I anſwer, that the Devil, who has ever ſince his Fall from his glorious Dignity into the Regions and power of Darkneſs, and Confuſion, made it his buſineſs to bring Mankind into the ſame State of Damnation; and in that he could not violate the moſt Sacred Deity in his own nature, he has gone about to deface his Image engraven in the Soul of man; does delight to imitate God, yet ſo as thereby to oppoſe him: ſo

that

that as God makes a Covenant with his, ſo will the Devil with his; as God hath his Seal of Covenant, ſo will the Devil have his mark; as God confirmeth his by Blood, ſo will the Devil have blood to ratifie the Covenant, which he and his do make. Hence the Learned have obſerved, that in the times of ignorance, when the Devil had Dominion in the world, and through Gods permiſſion led Captive mens minds in the dark mazes, and *Mæanders* of Superſtition and Idolatry; thoſe Devil-Idols in their names, had ſome reſemblance to the Divine attributes; and alſo moſt of the Rites and Ceremonies uſed in the Solemnities of thoſe *Pagan* gods, were in ſome meaſure (though not obvious to each capacity) conformable to the Divine Inſtitutions injoyned to his people the *Jews*.

A ſecond reaſon of ſuch Contracts may be, thereby to aggravate the ſins of Witches, and thereby to engage them

them deeplier to do him Service. For having led them on beyond hopes of mercy (though that, as the reſt of his principles, be but a Fallacy) they will be apt to wallow in all manner of Beaſtial and Senſual delights, and without conſideration plunge themſelves into a deſperate confuſion; which conceit is increaſed and confirmed in them, when they remember how they have renounced God, and given themſelves to the Devil; who by this means holds them faſt, and animates them to ruſh on, as a Horſe into the Battel, to their utter ruin and deſtruction.

And though it is ſadly apparent to all thoſe, not wholly given over to a reprobate ſenſe, that this malicious enemy of our Souls, goes about ſeeking all opportunities to hurt us; yet ſo ſadly are theſe poor Creatures ſtupified, that they do, *Feſtinanti Equo calcaria adhibere*, lay an obligation upon him that is ready at any time to attend them. Hence is it that they

need

need not much ſoliciting to a Contract, foraſmuch as they think thereby to ſecure themſelves of his Service, and have him always ready to proſecute their commands. This is that which diſpoſes them to the reception of ſuch agreements, giving them (as they fondly conceit) Superiority over that mighty Spirit that rules in darkneſs, though on the Devils part it extends no further, than to a ſhort compliance with their humours in order to his detaining them from works of repentance, and a retroſpection into their own wicked and wretched condition.

Now although upon conſideration of the infinite loſs accruing to men from ſuch actions, it may ſeem ſtrange, nay almoſt incredible, that they ſhould be wheedled into ſuch pernicious extravagancies; yet if we have reſpect to the lamentable propenſion of humane nature, to that which is contrary to the heavenly Injunctions; and

to

to the ſinful follies proceeding from ſuch propenſion, it may be ſufficient Demonſtration to enforce us believe this aſſertion; that there are ſuch perſons as (beſides that indirect and unwilling Homage which is paid ever ſince the loſs of integrity) do tie themſelves in *Spontaneous* Indentures to the grand Maſter of Confuſion.

No wonder then if the Devil catch thoſe that greedily come unto his bait, ſince his Wiles and Devices are oft too powerful over the moſt Righteous and holy; does he not many times lie at lurch, and enſnare thoſe who make it their buſineſs to watch againſt him, and if he dares come into the moſt Sacred places of Devotion and Piety, to moleſt, no wonder if he Domineers amongſt ſuch Debaucheries and impiety as is uſually found in theſe Covenanters, who are ſuch as are involved and ſwallowed up in Earthly thoughts and Meditations, having loſt the Senſe and Knowledge

of Divine Myſteries; being given over of God unto *Satans* Temptation. How can they then reſiſt? Man is weak; *Satan* is ſtrong and ſubtle, of great experience in ſerching out and prying into the ſeveral humours and inclinations of men, and by his great skill enabled to make his approaches to 'em in ſuch a manner, as is moſt agreeable to their humours.

He can inſinuate himſelf into their very thoughts, filling them with Conceits and high Imaginations; making them grow exceſſively Proud, Luxurious, and Ambitious, deſirous of vain knowledge; tickling them with Pride of having Spirits at their beck, to tell them ſtrange and curious things; acquaint them with the nature of Diſeaſes; and work miraculous and unuſual Feats, not practicable by others; as alſo to ſupply them with what is ſatisfactory and pleaſant to their unruly exorbitant Paſſions.

There is one thing eſpecially, which has

has caused many to give themselves over to the Devil; that is, the desire of revenge. Many Examples may be had in Authors of this kind; wherefore I thought it needless to trouble my self about setting them down.

No wonder then if such disorderly, violent, inconsiderate persons, so greedy of attaining their ends, so wholly estranged from all goodness (as these who are the subject of our Discourse usually are) should seek for means to the Devil, to enjoy their inordinate desires, as regarding more the satisfaction of their present will, then respecting their future state after death.

All these things duly considered, it is not strange to think, that a man or woman may be so seduced as to revolt from God, and make a Solemn Covenant with his, and their utter and profest enemy.

CHAP. VIII.

That beſides the forementioned open and expreſs League, there are certain practices uſed by Witches, which imply a Compact without any form of words.

THough the practices of thoſe miſerable Caitifs, who do, *conceptis verbis jurare*, to fight the Devils Battels, be ſo abominable, that no man, not wholly deſtitute of grace, but abhors them; yet there are another ſort, not lookt upon with ſo much deteſtation, which ought to be as much deteſted, as lying under an equal preſſure of Guilt with the former. I mean ſuch as not being in actual League with *Satan*, perform ſuch acts of Witchery, as do in a covert manner imply a League, and Homage due to their Black Maſter.

Theſe

Theſe are ſuch as we uſually call White Witches; a ſort of Sots who being Gull'd, and having their underſtandings Debauch'd by Superſtition, do evil that good may come of it, that is, uſe Charms, Spells and Incantations (all which are of no force without the Cooperation of the Devil) to remove Diſtempers, and do certain Feats in ſome meaſure uſeful to Mankind, yet of pernicious conſequence to themſelves.

It may be objected, that 'tis not probable the Devil will attend thoſe his immediate Servants without ſome ſecurity, that they ſhall continue his. To this I anſwer, that they being ſomething queaſie, and not able altogether to reliſh the open Blaſphemy, and Impiety the others run into; he is contented to deal with them after another manner, and ſo lets them think themſelves looſe, whereby he holds them the cloſer to him. He lets them make a ſhew of Religion, go to Church,

hear the Word, and otherwiſe imploy themſelves about ſeeming good things. And 'tis indeed a main Policy in the Myſtery of iniquity, to appear in feigned Colours.

For if a man or woman delight to uſe Superſtitious Forms of words, and think there is a ſecret power, and force in Herbs, Minerals, or the like; and in uſing them, deſireth in heart to have the thing effected; the Devil (who is ready to ſeize his prey upon any occaſion) to comply with them, ſeconds their Deſigns with ſucceſs; and ſo there is a ſecret Compact, for they have deſired, and he hath conſented, and wrought the Buſineſs too.

Therefore thoſe that do ſuch things are in a kind of League with the Devil, though ignorantly they think otherwiſe; and as thoſe which in Chriſts name Caſt out Devils, though they openly followed not Chriſt, yet finding ſucceſs in their attempts, were

not

not againſt Chriſt, nor likely could ſpeak ill of his power, by reaſon of their Secret and implicit Faith, and Covenant with Chriſt: ſo theſe kind of perſons finding their practices ſucceſful, are not againſt *Satan*, nor can lightly ſpeak ill of his working power, becauſe of the ſecret and implicit League they have with him; more eſpecially, becauſe of the profit, they find inſuing to them thereby. And ſo he reſts ſatisfied with this thought of them, that they will be ſurely his, becauſe they are not againſt him; as alſo he lets them pleaſe themſelves with hopes of Gods mercy. For that in thus doing, they ſuppoſe they ſin not, nor are in danger of the Devil, nor under Gods wrath, as are the others, who are profeſt and direct Votaries of the Black Saint that rules in the Children of Diſobedience.

Chap. IX.

The reasons and grounds of Witchcraft further Debated on.

That there are Witches, Sorcerers, and such like, may be observed from what hath been said in the former Chapters; also that there are Leagues and Obligations, both express and tacit; now for a further confirmation, let us a little observe, what Force or Efficacy there lies in natural things.

That which Philosophers affirm of Nature, how she abhors a *Vacuum*, may well mind us of the wonderful Connexion, and strict Ties wherewith the things of this visible world are linkt together amongst themselves, and the secret relation that is betwixt these and the intellectual world, and of this *cum Archetypo*. This being observed

obſerved by the *Ægyptians*, they called Nature Magick, by reaſon of the Efficacy it has, *in attractu ſimilium per ſimilia, & convenientium per convenientia.*

This Attraction, or mutual Coherence of Superior with inferior things, the *Græcians* call συμπάθεια, which we have Engliſhed Sympathy. So the Earth (to explain it) agrees with the Water in that they are both alike cold; the Water with the Air in moiſture; the Air with the Fire in heat; the Fire with the Heavens in purity of ſubſtance. Nor is the Fire joyned with the Water but by the Air; nor the Air with Earth, but by the Water: Stones and Mettals have *quid commune* with Herbs and Plants, theſe with Animals, Animals with the Heavens, the Heavens with Intelligences, theſe with the Divine Attributes, and with God himſelf, by whoſe Image or ſimilitude all things are made.

The

The Universe is the Image of God, Man the extract or Epitome of the Universe, sensitive Creatures of Man, vegetatives of sensitives. Again, Plants agree with Brutes in vegetation; Brutes with Man in that they are both sensitive; Man with Angels in Intellectuals; Angels participate of Immortality. Divinity infuses it self into the mind, the Mind is communicated to the Intellect, the Intellect to the Will, the Will to the Imagination, this to Common sense, Common sense to the Senses in particular, and the Senses to the things sensible; and such is the Coherency of Nature, that every Superior power Communicates it self to the inferior, by a continued Series of Mediums; and every inferior being participates of the highest, by being linckt to the middle Beings. So that, as things being disposed into so wonderful Order, into a capacity and possibility of effecting many things so remote, and unusual

to

to what commonly happens, ſhould Teach us to be cautious how we aſcribe whatever is ſomething ſtrange, to Witches and Magical operations; So it may confirm us, that what is related concerning the Practices of theſe wicked people, is nothing but what is credible enough to be brought to paſs, conſidering the great power of theſe Spirits, and the promptitude of Nature to ſtrange effects.

For 'tis the Opinion of *Cornelius Agrippa*, that Spirits are eaſily induced to obey the Dictates of Witches and Wizards, when they make uſe of Charms and Incantations. To which alludes *Virgil*, where he ſays,

Carmina vel Cælo poſſunt deducere Lunam.

No marvel then if the Devil inſinuate, and twiſt his power into the operations of Nature, when he is ſought unto, who is ready enough to dance

dance attendance, though not de-
ſired.

Magicians affirm, that with certain ingredients, having a Sympathy with Supernatural things, rightly diſpoſed *debitis circumſtantijs*, *partim Phyſicè*, *partim Aſtronomicè*, Devils may be drawn to have Commerce with men. Which is alſo the opinion of *Iamblichus*, *Proclus* and *Syneſius*, and of the whole Platonick School. And *Mercurius Trismegiſtus* tells, that an Image made up of ſome certain things peculiarly Conſecrated to ſuch a Spirit (they have names for them too) has been actuated by ſome Dæmon to perform moſt actions of the Animal life, as to Walk, Eat, Drink, &c. St. *Auguſtine* affirms the ſame *in libro octavo de Civitate Dei.*

A ſtone which is found in the eye of an *Hyæna*, holden under the Tongue confers the faculty of Divination. The ſtone called *Selenites* does the ſame. The ſtone *Synochitis* will hold a Spi-

rit

rit raiſed up, ſo that he cannot depart till Licence from the Magician. *Xanthus* the Hiſtorian tells of a young Dragon, that was reſtored to Life by a certain Herb applyed to him by the Old one; and that the ſaid Herb wrought the like Cure upon one *Tillo*. And *Juba* tells likewiſe of another man in *Arabia*, that was reſtored to Life by the Efficacy of Herbs. It is to be obſerved, that it is not my Deſign to aſcribe every thing that happens *præter vulgaria*, to the working of the Devil and his Miniſters, ſince Nature is ſo prevalent as to ſhew Miracles: but to inculcate to my Reader, that ſince Nature is ſo ſtrong of it ſelf, the Votaries of *Satan* may play ſuch Feats, as makes them both admired and feared; being aided by him, who has for many Thouſand years made Remarks, and Collected the Experiments of this ſo Self-powerful Nature.

Hence have Witches power to hurt not

not only in outward Goods, or in our Bodies; but they can work alterations in the Mind too, by Spells, Medicines, and Fumigations; stir up to Love, Hatred, Mirth, Sorrow, vex to Madness it self. Many instances might be brought to confirm what I say, but I think it needless to produce Examples: I shall therefore only endeavour to speak something of the manner how the Devil, at the Instigation of Witches, enters into the Bodies of men or women, and of the Symptoms usually attending the Possest.

First then for the manner. The Devil is wont before he enter into a man, to appear to him in some Frightful, Deformed Shape, uttering some strange and uncouth Noises, whereby he Discomposes the mind of the man to whom he appears, and disturbs his reason, working a Confusion and Disorder in his Intellectuals; and after having so done, enters into the Soul,

now

now made a *Chaos* fit for the Reception of him who is the grand Author of Irregularity. This he moſt what does in the Night, or in Dark, Shady places, frightful by reaſon of their horrid ſolitarineſs.

He enters into the Poſſeſt thorough the Noſe, or Mouth, or Ears, like a thin ſubtle Wind, or a Mouſe, or ſome ſuch little Animal; ſometimes in their ſleep, producing in their Imagination terrible Dreams, and ſo continuing thoſe Deviliſh Phanſies in them, when the Vitals are Diſentangled from the Bonds of ſleep, ſometimes his Entrance is accompanied with a Chilneſs, and ſtupifying Cold through the whole Body.

The effects which unclean Spirits produce in theſe *Demoniacks*, are noted unto us by Holy Writ; which are as follows,

They ſometimes make them Obſtinate and Diſobedient, backward to all that is good, and very deſirous of doing

doing Miſchief to them, whom the Devil ſtirs them up to hate; as appears by *Saul* in the Firſt Book of *Kings. Chap.* 18. who continued obſtinate in perſecuting innocent *David*, all the days of his life.

Sometimes they make them Lunatick, as in *Matthew* 17. he did his ſon, who came and proſtrated himſelf to our Bleſſed Saviour, ſaying, *Lord have mercy on my Son, for he is Lunatick.*

Some are made Dumb, as appears from the *8th. Chap.* of St. *Matthews Goſpel*, where 'tis mentioned how one ſpoke to our Saviour, ſaying, *Maſter, I have brought my Son unto thee, who is poſſeſt with a Dumb Spirit*; as likewiſe from St. *Luke*, *Chap.* 11. others they deprive of Sight, as *Mat. Chap.* 12. others are Torn and Tortured in their Bodies, and Pine away; are brought into Fury, ſo as to fall violently upon any they can come to: ſome are ſtruck with Infirmities uncurable

curable by any Natural means, and of this ſort was that Woman, held with a Spirit of Infirmity Eighteen years, healed by the Great Phyſician of our Souls, *Chriſt Jeſus. Luke Chap.* 13.

Thus may be obſerved, both from Sacred and Profane Authors, the frequent and lamentable Miſchiefs inflicted upon poor Man by the Devil, both in entring into and poſſeſſing their Bodies, as theſe before alledged; and in the external Aſſaults made upon their Temporal goods, of which the Hiſtory of *Job* is a ſufficient Teſtimony: as alſo by his mediate practices, performed by his Vaſſals the Votaries afore-mentioned; whom indeed, he more frequently imploys to execute his fierce Wrath upon Men. What power theſe have to do Miſchief, *Iſidore* tells us *in lib.* 8. *Etymologiarum. Cap.* 9. where he ſays, *Maleſici dicuntur ob Facinorum magnitudinem. Hi Elementa concutiunt, mentes ho-*

minum turbant, & ſine ullo veneni hauſtu, violentiâ tantum Carminis animas interimunt.

Chap. X.

The Signs whereby one may Diſcover whether a Party be Poſſeſt or Bewitched.

THat wicked Spirits have power to vex and diſturb men, we have proved before by divers Examples; as alſo Curſorily ſhown the manner and moſt notable effects of ſuch Practices: I now intend to ſay ſomething of the Symptoms, whereby it may be known whether the diſtreſſes wherewith a perſon is Afflicted, ought or can be aſcribed to Natural Cauſes, or proceed from the Supernatural Operations of the Devil, and his Miniſters.

Theſe Supernatural Operations are reducible

reducible to two Heads; either to the immediate working of *Satan*, or to the mediate of Witches.

For the first, as it is unusually, so is it the more discernable when it happens, the Parties thus effected being Tormented with such Paroxysms, and violent motions in their Bodies, as cannot but give us to understand, what is the Lord of that Misrule, of those stupendous Gambols. As to the Second; Those Perturbations and Mischiefs occasioned by Witchcraft, are not so pernicious, as being more twisted and assimulated to natural effects. Hence many Diseases and Calamities, which do owe their Original really, and truly to the Impiety and Revengeful Dispositions of Witches, are mistaken to be nothing but the Disorder of the Natural humours of the Body, or the Casualties of Fortune, or rather Crosses designed to befall, by foreseeing Fate.

But to go on with our intended

Diſcourſe ; when Learned Phyſicians can find no probable reaſon or Natural Cauſe of ſuch Grief, Pangs, and violent Vexations as the Patient does endure, it may lawfully be Concluded that the Devils Finger is there. Perſons Bewitched have ſometimes a great ſwelling and heaving in the Belly, thence paſſing to the Throat, ready to ſtop their Breath ; ſet their Teeth together, ſhake ſometimes the Leg, ſometimes the Arm, ſometimes their Head ; will hold their Arms or Legs ſo ſtiff, that they cannot be bowed.

As alſo when no Rules of Art or Experience can do good, but that the Diſeaſe grows worſe thereby.

When the Diſtreſſed Vomit up Crooked Pins, Iron, Coales, Brimſtone, Nails, Needles, Wax, lumps of Hair, Knives, and ſuch like, which are Noted to come from ſeveral perſons, as Witneſſeth one Doctor *Cotta* and produces Witneſſes for the ſame ſo *Delrio, lib.* 3. *par.* 1. *queſt.* 4. *Sect.* 6 *pag.* 410.

Other

Other Symptoms I find ſet down by *Hieronymus Mengus* in a Treatiſe called *Fuſtis Dæmonum*, *lib.* 1. *cap.* 12. *Potiſſima* (*inquit*) *ſigna demonſtrantia hominem eſſe maleficiatum, ſunt cordis, & oris Stomachalis conſtrictio. Aliqui punctura in corde ſentiunt, acſi acubus pungerentur, quibuſdam cor eis corrodi videtur; alij in collo & renibus magnum dolorem ſentiunt: aliquibus ligata eſt vena generationis. Quidam ex indiſpoſitione ſtomachi, quicquid ad ſuſtentationem comedunt vel bibunt, per vomitum emittunt. Aliquibus ventus frigidiſſimus, tanquam flamma, per ventrem diſcurrit.* Theſe being the moſt remarkable Signs, I ſhall not trouble my ſelf, or my Gentle Readers Patience with Inſerting what *Delrio*, *Boiſſardus*, *Cornelius Agrippa*, and other Learned Authors ſay in this matter; what I have here ſaid being (as I ſuppoſe) ſufficient.

Chap. XI.

That Witches are not to be ſought unto. The Concluſion of the whole work.

THough ſome have made uſe of that common Diſtinction of good Witches and bad, to encourage themſelves, and make ſome pretences for their recourſe to thoſe unlawful means, yet therein they do but deceive themſelves; foraſmuch as all ſorts of Witchcraft and Divination are forbidden by the Holy Scriptures. It is expreſly forbidden, *Levit.* 19. 31. and in *Saul* we have an Example hereof, who added to his ſin of Diſobedience, that of enquiring at one that had a Familiar Spirit; yet the profit he received was (but what is gotten by ſuch as forſake the only true God, and run after lies?) the knowledge of his own and his ſons Deſtruction. Learned

Learned men of all ſorts, generally condemn this running to Wizards, as St. *Auguſtine in libro* 10 *de Civit. Dei*; King *James* in his *Dæmon, lib.* 3. *cap.* 5, St. *Baſil*, St. *Chryſoſtome*; nay *Hippocrates* an Heathen; ſome Schoolmen hold it to be an Apoſtaſie, as *Aquinas*, *Bonaventure*, *Albertus*, and the Edicts of Emperours, and all Learned Divines in our days hold it unlawfull; the Dead by Writing, and the Living *Vivâ voce* in their Sermons.

Nor is it at all conſiſtent with reaſon, to aſſert the Lawfulneſs of enquiring of Witches, or uſing of Necromancers. For God who by his Eternal Wiſdom created the World at firſt, does ſtill by his power preſerve the works of his Creation, and provides for every man, according to that ſtation wherein he ſees it convenient to ſet him; he has given him ſuch opportunites, as to make himſelf happy if he pleaſe.

Has taught him to limit his Affecti-
ons and Appetites, and mark unto
him the Race wherein he is to per-
form his Course; and so ordered, that
the Restraints are void of all unsweet-
ness, and that a man is never more a
Captive, than when he lets himself
loose to Carnal Delights. So that
a man in using the said Practices, does
ipso facto declare himself a Rebel
against the King of Heaven. Nor is
this ever put in practice, but by such
as have given themselves over to the
things of this World. Will any man
seek for Revenge against those have
displeased him, at the Devils Instru-
ments; that remembers who it is com-
mands us to forgive one another our
Tresspasses? or inquire of what is to
come, that believes we ought not be
solicitous for the Morrow?

The Arguments brought for the
Lawfulness of Consulting with such
as have Familiar Spirits, are so weak
and frivolous, that I shall not trouble

my

my ſelf to anſwer them, but only deſire my Reader to take Notice, that this Diſcourſe was Writ for no other purpoſe, than to Confute ſome Atheiſtical perſons, who under the maintaining of that Poſition, That there are no Witches, Mask their diſowning of all Spiritual Beings; and by conſequence would take away all Religion, and Worſhip of a Deity out of the world, whereby they might the better deceive their own Souls, and run on in all Senſual and Brutiſh pleaſures.

The End of the Firſt Part.

THE

Has taught him to limit his Affecti
ons and Appetites, and mark unt
him the Race wherein he is to per
form his Courſe; and ſo ordered, tha
the Reſtraints are void of all unſweet
neſs, and that a man is never more
Captive, than when he lets himſel
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The End of the Firſt Part.

THE

THE SECOND PART, BEING A DISCOURSE OF THE IMPOSTURES Practiſed in JUDICIAL ASTROLOGY.

LONDON,
Printed in the Year 1680.

THE

SECOND PART,

BEING A

DISCOURSE

OF THE

IMPOSTURES

Practised in

JUDICIAL ASTROLOGY.

LONDON,

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A Diſcourſe concerning Aſtrology.

Chap. I.

Of the Original thereof.

THat Aſtrology, which in our days by its being mixt with ſo many Superſtitious Fopperies, is become ſuſpicious and almoſt Ridiculous*, was at the firſt a thing of great Value, and worthy of the greateſt conſideration, may be concluded from the acceptance it found with the moſt Famous men in the very Infancy of the World; we may aſcertain our ſelves,

ſelves, that it was in uſe before the Deluge, from *Geneſis* 18, where 'tis ſaid that *Noah* enterd the Ark on the ſeventeenth day of the ſecond Month, and came out again (the Waters being gone from the face of the Earth) upon the 27*th.* day of the ſecond Month, in the year following. That it is of great Antiquity cannot be denied, but who was the firſt Author of it is uncertain: yet its Credible that it begun at *Adam*, and was continued by his ſon *Seth*, and Communicated to Poſterity; in reference to which Opinion, is the Story of *Seth's* Pillars; which Pillars were made (by reaſon of what they had heard from *Adam*, (*viz.*) that the World ſhould be Twice deſtroyed, once by Water, and afterwards by Fire) to preſerve the Sciences to them that were to repleniſh the Earth after the Deluge. One of which Pillars was remaining in *Joſephus* his time, as himſelf Teſtifies, *in lib. Antiq.*

cap.

cap. 11. Μένει ἡ πλινθίνη ἄχει τοῦ δεῦρο κατὰ τὴν Συριάδα. But whether this of the Pillars be Fabulous or no, it matters not; it is probable enough that it was found by the Ancients before the Floud, whoſe Lives uſually extended to ſome Hundreds of years, a thing very requiſite to the perfection of Aſtrology; nor was it (conſidered in its purity) a Study unbeſeeming thoſe Noble Spirits. In favour of this Opinion may be alledged that of *Joſephus* in *cap.* 7. *lib.* 1. that *Enoch* left a Treatiſe of Aſtrology, or (Aſtrology being taken after the Modern diſtinction) of Aſtronomy; which Treatiſe is yet extant in the Kingdom of the Queen of *Sheba*. *Tertullian* quotes it in the 4*th*. and 15*th*. Books *de Idololatriâ*, and in the Book *De habitu muliebri. cap.* 3. where he proves by many Arguments, that thoſe Books are not ſpurious; and anſwers the Objections that may be brought againſt it. Now although the Teſtimony

mony of ſo Learned a man as *Tertullian*, may ſtop the Mouths of all ſuch as out of Sceptical humour may doubt the verity of what has been ſaid; yet conſidering the great propenſion of ſome in our days, to overthrow what ever ſound Doctrine has been Taught by the Seniors, aſwell in Knowledge as in years, I ſhall endeavour to prove the Antiquity of this moſt Noble Science by force of reaſon.

1. 'Tis not to be doubted that *Adam*, both by reaſon of his Converſe with Angels, and his great inſight into the Intellectual world; as alſo by his great knowledge of this viſible world, which render'd him capable of diſtinguiſhing things, and giving a name ſutable to the Nature of each thing; could underſtand the Nature of the Heavens, and thoſe ſplendid Bodies there placed. So that if the Beauties of thoſe Cæleſtial Bodies were Created to be ſubſervient and ſignificant to the Microcoſm, it is moſt certain, that the

the first Father of Mankind, understood it.

2. The Wise and ever-True God, who has made every thing good, and made nothing that was not to be of some use to man, did certainly never design that Glorious and Resplendent part of the World, to be for a Gazing-stock only, and not have operation or influence in the Universe; but to be a general Moderator, and Govenor of the most material Actions of Mortal Bodies; as he has reserved to himself the disposing of that pure substance Mans Soul. And such was his love to Mankind, that he would Teach a way whereby they might recover part of that Knowledge was lost in the first Mans Fall and Disobedience. And so that they might not be altogether involved in Darkness, and obscurity of what was to come, he Taught them to Read in that Great Volume, the Chief Contingencies of their Life.

That what I say is probable, and

not an Idle Whimsey of some Melancholick Brain, is Manifest from the common Opinion of Learned Men among the *Jews*, *Greeks*, and *Latines*, and others, who call the Heavens a Sacred Book, wherein by those Capital Letters (the Stars) may be read the Events of things below. The Learned *Origen*, upon this place of *Genesis*, *Et erunt in signa*, Affirms, that the Stars were placed in this Order in the Heavens for no other end, but to shew, by their diverse Aspects and Figures, whatever is to happen while the World indures, aswell in general as in particular; yet not so, as that they were the Causes of all these things: never any such thing came into the Thoughts, much less into the Writings of this Learned Man. For as the Prophecies that are Written in Books, are not the Causes of those Events, which they foretel shall happen, but only the Signs; so may the Heavens be (says he) very justly called

called a Book, wherein God hath Written, *all that is, hath been, and hereafter ſhall be.* And for Confirmation Cites a Paſſage out of a Book called, *Narratio Joſeph*, wherein the Patriarch *Jacob*, giving his Bleſſing to all his Children, upon his Death-bed, ſays, *Legi in Tabulis Cæli, quæcunq; contingent vobis & Filijs veſtris*: whence the ſame *Origen* concludes on this Queſtion, *Utrum Stellæ aliquid agant?* That ſome Myſteries may be aſſuredly Read in the Heavens; by reaſon that the Stars are diſpoſed and Ordered there in the Form of Characters. *Julius Syrenus* has undertaken the Defence of this Doctrine, and holds it a moſt ſafe and true Opinion. St. *Auguſtine lib. 2. contra Manichæos, cap. 2.* has this Expreſſion; *Neq; in illis corporibus Cæleſtibus hic latere poſſe Cogitationes credendum eſt, quemadmodum in his corporibus latent; ſed ſicut nonnulli motus animorum apparent in Vultu, & maximè in oculis, ſic in*

illâ perſpicuitate ac ſimplicitate Cæleſtium corporum, omnes motus animi latere arbitror. All the *Platoniſts* in a manner were likewiſe of the ſame Perſuaſion, and this is the reaſon that *Porphyrie* aſſures us, that when he had reſolved to have killed himſelf, *Plotinus* who had Read his intention in the Stars, hindered him from doing it. To the ſame purpoſe is that of *Orpheus*,

---------σὴ μὲν ἐν ἄϛρεσι
Τάξις ἀναλλάκτοισιν ἐφημοσύναισι τέτυκται.

———*certus tuus Ordo*
Immutabilibus mandatis, currit in
Aſtris.

Amongſt the Modern men, *Flud* has this expreſſion in his Apology for the Roſie Croſs men, *In Cælo (inquit) inſerti & impreſſi hujuſmodi Characteres, qui non aliter ex Stellarum ordinibus conflantur, quàm lineæ Geometricæ, & Literæ Vulgares ex punctis, ſuperſi-*

ſuperficies ex lineis, Corpus ex ſuperficiebus.

Poſtellus gives us this account of his own Experience in this matter, in theſe words; *Si dixero me in Cælo vidiſſe, in ipſis Linguæ Sanctæ Characteribus, ab Eſrâ primum publicè expoſitis, ea omnia quæ ſunt in rerum naturâ conſtituta; ut vidi non explicitè, ſed implicitè; vix ullus mihi crediderit: tamen teſtis Deus, & Chriſtus ejus, quia non mentior.*

After the Deluge, and the ſcattering abroad of the Nations through the whole Earth, the Study of Aſtrology was likewiſe Dilated, and become common to many Nations: ſo that they not only Vied one with another in the accurateneſs and perfection of Skill, but alſo about the Invention of it; every one deſiring to aſcribe the Invention of ſo Noble a Science to their own Country: but 'tis moſt probable, nay in a manner certain, that they of *Aſia*, (con-

ſidering that *Adam* was there made, and that *Noahs* Arks reſted upon a Mountain in that part of the world, from whom the Face of the whole Earth was Inhabited) were they who firſt improved this Study. Nor is it reaſonable to think that the *Aſians*, who were ſetled in a Reſidence, and had both Motives and Opportunities enough, ſhould let the *Africans* or *Europæans* outſtrip them in the Invention of Arts, who were Cumbered for many years in finding out convenient Habitations, and in defending themſelves from the Incurſions of their troubleſome Neighbours.

Amongſt the *Aſians* the *Chaldæans* Challenge Priority in this mater, and glory of inſtructing other Nations herein, according to which is that of *Herodotus in Euterpe*: πόλον μὲν γὰρ, ἡ γνώμονα, καὶ τὰ δυώδεκα μέρεα τῆς ἡμέρης παρὰ Βαβυλωνίων ἐμαθον Ἕλληνες. *i. e.* The *Græcians* Learned of the *Babylonians* or *Chaldeans* the Doctrine of the *Poles*, and

and of dividing the Day into Twelve parts. Likewiſe *Didorus Siculus* in the Third Book of Antiquities, Teſtifies of the *Chaldæans*, that by long obſervation of the Courſe of the Stars, they found out their Nature, and Foretold things that were afterwards to come to paſs; *Tully* likewiſe *in primo de Divinatione*; *Principio* (*inquit*) *Aſſyrij, ut ab ultimis auctoribus repetam, propter planitiem magnitudinemq; regionum, quas incolebant, cum Cælum omni ex parte patens, atq; apertum intuerentur, trajectiones, motusq; Stellarum obſervaverunt.* Nor is it meet that we forget *Abraham*, a man ſo highly approved of by God, who was a *Chaldæan*, and the Chief Aſtrologer of the *Eaſt*, of whom *Beroſus*, as *Euſebius* ſays, ſpoke in this manner, μετὰ δὲ τὸν κατακλυσμὸν δεκάτῃ γενεᾷ παρὰ Χαλδαίοις τις ἦν δίκαιος ἀνήρ, καὶ μέγας, καὶ τὰ οὐράνια ἔμπειρος. *Decimâ vero poſt Diluvium generatione apud Chaldæos erat vir juſtus, & magnus, & Cæleſtium habens*

habens experientiam. i. e. in the Tenth Generation after the Floud there was amongst the *Chaldæans*, a Just and Great Man, one well skill'd in the Heavens; which no doubt is meant of *Abraham*, who was so Famous in respect of the great sway he bore as a Nobleman; but more especially for his Piety, and Sober manner of Living, and his Miraculous and Conspicuous Preservation in all Dangers, by the immediate hand of Providence. *Abraham* Learn'd of his Father *Thare* or *Terah*, which is the Opinion of *Philo* in his Book of Nobility, where he Writes thus of *Abraham*, and his Father *Thare*, τοῦ τῶν Ιουδάιων, πρεσβύτατος, γένους μὴν ἦν Χαλδάιου, πατρὸς δὲ Αστρονομικοῦ, τῶν περὶ τα Μαθήματα διατριβόντων. *Primus Parens Judæorum Chaldæus erat Natione, Patre prognatus dedito syderali Scientiæ, uno ex ijs, qui circa Mathesin versarentur.* Where by πατρὸς Αστρονομικοῦ is meant *Thare* the Father of *Abraham*.

Now

Now although we ought to look upon the *Chaldæans* as the Firſt and moſt Eminent in this Faculty, yet we are not to look upon them as the ſole Monopoliſts of Sydereal knowledge; the *Bactrians* will put in for a ſhare, and ſay, that though they did not firſt lay down the Rules, yet they improved them as high as any; Witneſs their ſo famous *Zoroaſter*, who as *Juſtin* tells us, *in lib. primo Epitomes Trogi, Primus Magicas Artes dicitur inveniſſe, & mundi principia, Siderumq; motus diligenter obſervaſſe*: and was doubtleſs as expert in this Reading the Starry Book, as the greateſt *Chaldæan* of them all.

The *Ægyptians* Learned from the *Aſſyrians*, and had the ſame convenience for the Buſineſs; that is, a plain Champaign Country, and an Air ſeldom or never Overcaſt with Clouds, or Vapours to hinder the Eye from Viewing the Motions of thoſe Glorious Bodies. 'Tis the Opinion of

Voſſius

Voſſius in his Book *De quatuor artibus popularibus*, That *Abraham* brought it amongſt them when he Travelled into that Country; but however it was, they proved ſo good Proficients, as to invite the *Græcians* to come into their Schools for Inſtructions in this, and other curious Arts, as *Theon Alexandrinus* upon *Aratus* his Διοσημεῖα tells us, ἐδέξαντο δὲ αὐτὰ [φησὶ] Ἕλληνες παρὰ Αἰγυπτίων, καὶ Χαλδαίων: *i. e.* The *Græcians* received theſe Arts from the *Ægyptians* and *Chaldæans*. And as Pride is ſtill Fatal to great Parts, the *Ægyptians* puffed up with their Learning began to be Ungrateful, and Kick at their Maſters the *Chaldæans*, they thought themſelves more Skilful, and would have the Credit of Invention to themſelves; on their ſide was *Diodorus Siculus*, who to make the Story Plauſible Affirms, that *Babylon* is a Colony of the *Ægyptians*, firſt Planted by *Belus* the Son of *Neptune* and *Lybie*, who Erected a Colledg

Colledg in *Babylon*, and ſet Scholars therein to Study Aſtrology, as they did in *Ægypt*. Yet *Diodorus Siculus* is to be ſuſpected, as being too great a Favourer of the *Ægyptians*; and another thing which makes this Opinion Invalid is, that the *Egyptians* can produce no Obſervations before *Alexander* the Great; whereas the *Chaldæans* can prove theirs to be of far greater Antiquity.

The *Arabians* too were Skill'd in Aſtrology, as may be gathered from *Chap. 9. verſe 9.* of *Job*, where mention is made of the *Pleiades*, *Orion*, and *Arcturus*.

The *Æthiopians* were not ignorant of the Stars and their different influences, for which they were beholding to *Atlas* King of *Mauritania*, who is ſaid to have Lived about the time of *Joſeph* the *Patriarch*, or as others, about the time of *Moſes*; and was ſo excellent in this Study, that the Poets Feigned him to bear up Heaven with his

his Shoulders. Having Traced Aſtrology through *Aſia* and *Africa*; we will now bear it company into *Europe*, and ſee, by whom it was firſt Taught in this Part of the world, which is not inferior to the other for curious knowledge.

Though Learning be never more Diſturbed and Eclypſed, than where a Country is embroyled in War, *Mars* his Drum being too obſtreperous for the ſweet lays of the *Muſes*, yet 'tis obſervable that it follows the *Victor*, and delights to fix her Seat where the Sword has drawn a place of Defence to ſecure her from the Affronts of thoſe that deſire to enjoy the Liberties and conveniences others have in Lawful Poſſeſſion.

It was then Learning began to flouriſh in *Greece*, when they had by their Proweſs awed thoſe that before Lorded it over them. And though it may be obſerved, that they were not altogether ignorant in Aſtrology, but had

had some Glimpses thereof at the time of the *Trojan* War, from *Homers* telling, how *Achilles* his Armour had Stars Engraven on it by *Vulcan*; as also from the Story of *Endymions* being Loved by the Moon, which was occasioned from his Observations concerning the Moon; as also *Phaethons* Guiding the Chariot of the Sun, from the like occasion: the Stories of *Orion*, and *Perseus*, and *Orpheus* his Harp, being made Stars, all which only intimate unto us, their skill in the Course of the Stars; yet 'twas never improved to any considerable height till *Thales*. Before his time, they had only so much knowledge therein, as to know the Seasons of the year, and the Rising and Setting of some remarkable Stars; such an Astrologer was *Hesiod*, and such *Plato* calls ἀστρονομοῦντας καὶ Ἡσίοδον, men only indued with the little Rudiments, and unacquainted with that accurateness which *Thales* brought in; of whom

whom *Diogenes Laertius* gives this account in *Vitâ Thaletis*; δοκεῖ δὲ πρῶτος ἀστρολογῆσαι, καὶ ἡλιακὰς ἐκλείψεις, καὶ τροπὰς προειπεῖν, ὡς φησιν Εὔδημος ἐν τῇ περὶ τὴν Ἀστρολογουμένων ἱστορίᾳ. *i. e.* most are of opinion that *Thales* was the first that Studied Astrology (in *Greece*) and observed the Course of the Sun, and Taught the reason of the Eclypses, as *Eudemus* says in his Astrological History. *Anaximander Milesius* was the Scholar of *Thales*; he Taught that the Earth was the Center of the World, and that it was Round, observed the Tropicks, and Equinoctials, and Taught to know the hours by the shadow of a *Gnomon*. Scholar to *Anaximander* was *Anaximenes Milesius*, who found that the Moon borrowed her Light, and that the Interposition of the Earth betwixt her and the Sun, was the Cause of her several *Phases*.

After *Anaximines*, was *Anaxagoras Clazomenius*, who Taught that the Moon

Moon had in it Hills, and Valleys like the Earth, and that it was Habitable; that the Milky-way was made by the Reflection of the Sun-beams; that Comets are a Mass of Sparkles, proceeding from the Stars by reason of their Swift Motion, Collected into one Body; that the Sun was a Round, Fiery-Ball, Bigger than all *Peloponnesus*; that the Heavens consisted of Stones, which yet do not Fall, by reason of that extraordinary Circumgyration. In the second year of the Seventy Eight Olympiad he foretold, that one of those Stones should Fall from Heaven, which (they say) came to pass by the River *Ægos* in *Thrace*; how much he was addicted to the Study of Astrology, may be gathered from this; One asking wherefore he was Born, he Answer'd, to Contemplate the Sun, and Moon, and the Heavens; to another, Rebuking him for neglecting his Temporal Affairs, and asking him if he did not care for

his

his Country, he ſaid, Yes I do, (pointing with his Finger towards Heaven) that is my Country.

Pythagoras is accounted Chief of the *Italian* Sect, and Taught in *Italy* at the ſame time as *Anaximenes* did at *Miletum*: he is ſaid to have firſt obſerved the Obliquity of the Eclyptick; he Taught that the Earth moved about the Sun, betwixt *Mars* and *Venus*. After him was *Democritus* the *Abderite*, and *Empedocles Agrigentinus*. About the firſt year of the Eighty Seventh Olympiad flouriſhed *Meton*, the Son of *Panthias*, who Corrected the *Calendar*, and found out the *Circulum decennovennalem*, which we call the Golden Number; of whom *Feſtius Avienus*.

Illius ad numeros prolixa decennia rurſum
Adjeciſſe Meton Cecropeâ dicitur arte,
Inſeditq; animis, tenuit rem Græcia ſollers *Pro-*

Protinus, & longos inventam misit in annos.

Whereby is meant that *Meton* added Ten years to the Computation of *Harpalus*, who made Tables for Eight years only. This period of Nineteen years was approved of by *Euctemon* and *Philippus*, as best reconciling the Differences in the Sun and Moons Revolutions. *Eudoxus* the Son of *Æschines* a *Cnydian*, a famous Geometrician and Astrologer, opposed the Period found by *Meton*, by one of Eight years, but to no purpose.

The Multitude of Commentators upon *Aratus*, will not permit me to leave him out of the Roll; he Wrote in Verse the time of the Rising, and Setting of the Stars, and gave Rules to know what Temperatures of Air would be upon the different Aspects and Positions of the Heavenly Bodies.

About the time of *Ptolomæus Philadelphus*, *Conon* Flouriſhed, who Collected the Eclypſes of the Sun and Moon; and it was he that firſt gave Notice of the Star called *Berenices* Hair, as *Catullus* ſays in his Poem *de comâ Berenices.*

Idem me ille Conon cæleſti lumine vidit,
E Bereniceo vertice Cæſariem
Fulgentem clarè, quam multis illa Deorum
Non ſine taurino ſanguine pollicita eſt.

About Ten years after him, that is, about the Hundred and Fortieth Olympiad, *Ariſtarchus Samius* was Famous for his skill; he followed the Opinion of *Pythagoras*, *Philolaus*, and thoſe who held the Motion of the Earth. About the ſame time Flouriſhed the Famous *Archimedes*, who made the Flying Dove, and the Artificial

tificial Sphere, wherein were Motions anſwerable to that of the Cæleſtial Bodies, the Artificial Planets keeping Correſpondence with the Natural.

The Study of the Stars being now grown to a conſiderable height, wanted not Admirers in all the ſucceeding Ages, who imployed their Parts and Indeavours in theſe Speculations; and by their Induſtry and good Fortune, dayly added to the perfection of this Art: It were eaſie for me to give you their Names in Order, as they appeared to the world, to theſe very times: but that not being ſo neceſſary, I ſhall only ſpeak ſomething of the Progreſs it had, after the Decay of the *Græcian* Monarchy, and then proceed to my intended Diſcourſe againſt the Defamers, and Blots to this Noble Science, the Judicial Aſtrologers.

I begin with *Alcuinus*, otherwiſe call'd *Flaccus Albinus*; not that he was the firſt, who deſerved to be taken

Notice of, but for Brevity; conſider-ing it would Swell my Volume to too large a Bulk to name them all. He was Born in *England*, a *Yorkſhire-Man*, and was made Deacon in the days of *Offa* King of the *Mercians*, and was by him, for his great Learning, but eſpecially for his skill in the Mathe-matical Studies, ſent over to *Charles* the Great, and was by him Honou-rably received, and ſtaid with him in *France*. He got a Grant for an Uni-verſity at *Paris*, and Taught the Li-beral Sciences there. He Read Aſtro-nomy to *Charles* the Great, and ſhew'd him the uſe of an *Ephemeris*: 'twas he gave the *German* Names to the Winds, by which our ſeamen at this day call them.

This Kings being delighted ſo much with Aſtronomy, brought him into a good Eſteem with the then King of *Perſia*, who was addicted the ſame way, and ſent him a Dial for the Planets, which was no leſs pleaſant for

for the Favour, than uſeful for the Ingenuity of it.

Not long after lived *Maimon* King of the *Saracens*, who cauſed *Ptolomies* Syſtem to be brought in again, after it had been a long time neglected. And Contemporary with him, was the Famous *Albumaſſar* the *Arabian*.

In the year One Thouſand Four Hundred and Eighty, flouriſhed *Marſilius Ficinus*, at firſt a great Favourer of Judicial Aſtrology; but afterwards Reading that Excellent Treatiſe of *Picus Mirandula's*, concerning that Subject, he Recanted, being convinced of the Fopperies thereof by the reaſons of ſo Learned a Man. He was a Great man in all Learning, but an eſpecial Admirer of *Plato's* Philoſophy.

In the year One Thouſand Five Hundred flouriſhed *Abraham Zacuti*, Mathematician to *Emanuel* King of *Portugal*; he left a perpetual *Almanack* for the Revolutions of all the Stars.

From the year of Chriſt One Thouſand and Five Hundred, Mathematical Studies grew ſo Univerſal, and well known in the Chriſtian World, that it is impoſſible to Rank them in their Order, the Multiplicity of Students bringing Confuſion into the Hiſtory. I ſhall only therefore ſpeak of the moſt Renowned. And firſt, with *Joannes Wernerus* a *German*, who was a moſt exact Obſerver of the Starry Motions; he Wrote two Books of the Motion of the Eighth Sphere.

Contemporary with him was *Joannes Blanchinus*, and about ſixteen years after was *Joannes Stæflerus*; he Taught the way to make an *Aſtrolabe*, and Wrote Commentaries upon *Proclus* his Sphere; he was ſometimes Maſter to *Philip Melanchthon*, and inflamed that Learned man with ſuch a Love to Mathematicks, as endured to his very Death. After him was *Henricus Baerſius*, and *John Cario*, both

both very Eminent men, of which the firſt Wrote a Book of the Compoſition, and uſe of the Quadrant, the other of Practical Aſtrology, and *Ephimeredes* for many years.

In the year One Thouſand Five Hundred Thirty Six, *Nicolaus Copernicus* became Eminent, one who revived many Opinions that had for a long time been Buried in obſcurity; of whom *Iſmael Bulialdus* in his *Prolegomena's* to Phyloſophical Aſtronomy, gives this Character, *Nicolaus Copernicus vir abſolutæ ſubtilitatis, non ſolum obſervator fuit, ſed etiam Hypotheſeos Pythagoricæ antiquæ inſtaurator. Per eum enim ex humanis cogitationibus exemptæ Ptolomaicarum Hypotheſeon tricæ, & circulorum multiplicium involutiones, & ad Phyſicam ſimplicitatem revocatæ ſunt hominum mentes.*

After him was *Petrus Apianus*, *Lucas Gauricus* a *Neopolitan*, and *Joachinus Fortius Rithenbergius*, common-

ly called *Sterck*, who lived at the ſame time with *Eraſmus Roterodamus*; and was firſt moved to apply himſelf to ſtudy, by Converſing with *Eraſmus*, and more particularly (as himſelf Confeſſes) by Reading that little Treatiſe *De ratione ſtudij*.

In the year of Chriſt One Thouſand Five Hundred and Sixty, Lived *Gerardus Mercator*, a man well Read in Aſtrology.

Many others there are, whom it is needleſs to inſert, not that they were leſs deſerving than others, but becauſe theſe I have mentioned may ſerve to ſhew by whom, and at what times this Science has been propagated.

And though ſome may object, that I go againſt my ſelf in thus playing the Herald, and reckoning the Anceſtors of Aſtrology; and that it had been more advantageous to my Cauſe to have ſought to have proved, that none of Ingenuity or Learning had ever ſtudied in theſe matters: yet let them

them know, that it makes much for me upon Conſideration, that none of theſe ever deſcended to theſe Nonſenſical Fopperies, wherewith Judicial Aſtrology is ſtuffed full, and which has brought into Queſtion the more material points of the Heavenly Reading. Nor have theſe Fortune-tellers any more reaſon to boaſt, that ſo many Worthy men have imployed themſelves in Contemplating the Starry Bodies, than the *Romaniſts* to boaſt of St. *Peter*, and the Apoſtles Doctrine, foraſmuch as both of them have loſt their Art and Religion with Superſtition and Fopperies.

CHAP. II.

A Diſcourſe concerning Judicial Aſtrology.

THat Curioſity is the Epidemick Diſeaſe of the Mind, every man may Experience in himſelf, and ob-

obſerve in others, which if it was not ſo, there had been no occaſion of the preſent Diſcourſe. Yet foraſmuch as through the Impudent Raſhneſs of ſome, and the Serious ſimplicity of others, not only the Stars, but alſo the Votes and Deſires of men are reduced into an Art, and made (againſt their own Nature) Foretellers of future Contingencies; it will not be, I hope, impertinent to our preſent purpoſe, to Diſcuſſe the Buſineſs, and to Search out what Solidity and Truth there is in their Opinions and Tenets. Which that we may do, I ſhall reduce my Diſcourſe to Three Heads.

1. A propoſal of their Principles, who are perſuaded of the Omniſcience of the Stars, and have given up their Votes for Judicial Aſtrology.

2. An Examination of thoſe Principles, to ſee how their Principles accord with reaſon.

3. A Confutation of their Falſe and Erroneous Opinions, not only in the ſmaller

ſmaller Deductions and Concluſions, but alſo in the verry Fundamentals.

Of which I do not intend to make a long Treatiſe, but only briefly to Touch at the foreſaid Method, and ſo have done.

Grand Patrons and Favourites of the affirmative (I mean Sticklers for Judicial Aſtrology) were the Priſcillianiſts, ſpawned from the *Gnoſticks*; who amongſt other their prodigious Errours had this, that the Stars had eſpecial and ſupreme Influence and Predominance over man, and Taught, that the ſeveral parts of his Body were in Subordination to the Twelve Conſtellations : Aſſigning to the Head *Aries*, *Taurus* to the Neck, *Gemini* to the Shoulders, and ſo of the reſt, as you may be informed from every *Almanack* Writer, affirming that in good Earneſt, which the Poets only ſpoke Allegorically, or rather *Poeticâ Licentiâ*; introducing Old *Atlas* with the

the Heavens on his Shoulders, and his Body finely Spangled with Stars.

But to proceed to our preſent purpoſe; their main Arguments, and Strong Cables, the *Homerick* Chains wherewith they would Pull down *Jupiter* and the reſt of the Stars to the very Earth, and imploy them as Link-boys, to direct us in our very Pilgrimage here upon Earth, are reducible to theſe Heads.

1. To places of Scripture, ſeeming to make for their purpoſe.

2. To reaſons which they bring to make good their party.

3. To Experiments and Obſervations, by which they would expect Credit and conſent to their Art.

Firſt for places of Scripture. Thoſe that are moſt urged by them are *Geneſis* 1. 14. where its ſaid, *Luminaria cæleſtia a Deo poſita eſſe in ſigna. Judges.* That the Stars fought againſt *Siſera* in their courſes. Alſo

Job

Job 38 31. *Canſt thou bind the ſweet influences of the Pleiades? or looſe the bands of Orion? Canſt thou bring forth Mazzaroth in his ſeaſon, or canſt thou guide Arcturus with his ſons? Knoweſt thou the Ordinances of Heaven? Canſt thou ſet the Dominion thereof in the Earth?*

That likewiſe *Pſalm* the 19. 1. *The Heavens declare the glory of God, and the Firmament ſheweth his handy-work.* And above all, that of the Star which appeared to the Wiſe-men or *Magi*, who came to ſee Chriſt; from all which places they would conclude, that the Stars are Signs of Future Events, and that diverſly, according to their ſeveral Aſpects, Conjunctions, and Oppoſitions.

The ſecond Rank of Arguments, are ſuch as are drawn from reaſon, which they Form on this manner, as Firſt,

That there can be no other reaſon given of the vaſt number of Wandring-Stars.

2. There

2. There can be no reaſon given of the ſeveral Motions, ſo many Conjunctions, Oppoſitions, Trines and Quartiles, or why a Planet (ſuppoſe) ſhould be ſometimes in one Sign, ſometimes in another, now exalted in his Dignities in his own houſe in full force and power, again ſneaking amongſt his Enemies, in ſome Conſtellation, clearly contrary to his own Natural Inclination; or why two or three Planets meeting at the Bull, or Ram, or any other Sign, ſhould be very Civil and Sober, and all agree to one thing; and on a ſudden (no body knows for what) fall out and come to Daggers drawing.

3. They ſay there is a ſtrict Coherence, and Bond of Amity betwixt the Cæleſtial and Sublunary Bodies; that the Stars have certain Influences upon the Bodies of men, which prevail more or leſs according to their divers Poſitions: for example, that thoſe who are Born in the *Interlunium*, ſhould

ſhould be weak and ſubject to Diſeaſes; and that thoſe who are Born when the Moon is in Conjunction with Malevolent ill-natur'd Planets, do either die preſently, or are troubled with *Epilepſies* at the New-Moons: that Phyſicians obſerve ſome Diſeaſes to increaſe or abate according to the ſeveral Aſpects and Poſiture of the Moon with other Stars. They reaſon further, that conſidering it is undeniable that the Stars have influence over the Elements, it ſhould be abſurd to deny that man is exempt from that Influence, ſince he does infallibly Participate of the Nature and Quality of the Elements; this is for the Body. That they Swagger over his Mind too, they Argue thus; The inclinations of the Mind follow the Temperature of the Body, and that Temperature of the Body is altered and diſpoſed of by the Elements, the Elements by the Cæleſtial Bodies, therefore 'tis certain, that one may judge of the Manners

and

and Inclinations of men by the Stars.

Another reaſon they bring, is from the Author of Aſtrology, who (as they ſay) was *Seth*, and his Children, and that he, by reaſon of what he had heard from *Adam* concerning the Two-fold Deſtruction of the World, Wrote the Fundamentals and Principles of this Science on two Pillars, the one of Brick, and the other of Stone; as alſo that *Moſes* and *Daniel* were skill'd in all the Learning of the *Ægyptians* and *Chaldæans*, and were not reprehended for it from the Mouth of God.

The laſt File to patch up a plauſible Toleration for Judicial Aſtrology is, from Experiments and Obſervations Collected by Practitioners, and Recorded by Hiſtorians of very good Credit and Authority.

The firſt is that of *Julius Cæſar*, Written by *Suetonius*, who being Warned by an Aſtrologer, to beware of the Ides of *March*, and the time being

being come, and seeing no danger, as the prediction seemed to signifie, he jeered the Artist, telling him that the Ides were come; who answer'd, They were indeed come, but not past, and the very same day was *Cæsar* Stab'd in the Senat-house, and dyed of two and thirty Wounds. At the Nativity of *Augustus*, *Publius Nigidius* who had calculated it, cryed out, that the Lord of the whole Earth was then born, which made *Augustus* favour the Astrologers ever after, and caused the Image of a Goat to be set upon his Coin, being born under that Sign.

Thrasillus and *Tyberius* walking together the Emperour design'd to have thrown him down a steep place, and have slain him, but he coming near the place begun to tremble, look pale, and shew divers Signs of horrour and amazment; which being observed by the Emperour, he asked what was the matter: the Astro-

loger answer'd, He perceived some great danger very near him; hereupon the Emperor relented, and forbore to execute his Tragical Design.

Vitellius being yet a Private man, the Astrologers told him he should be Emperor, and afterwards told him the day of his Death; for the Emperor being displeased with the Astrologers, commanded they should all depart out of *Italy* by such a day: they cast out a Paper or Libel, wherein they desired him not to trouble himself with their going out of *Italy* on that day, for he should then go out of the world; which according to their Prædictions proved true.

Xiphilinus in vitâ Neronis, Relates that when *Nero* was Born, the Astrologers foretold that he should be Emperor, and slay his Mother, which also came to pass.

Many other Experiments may be brought for the Credit of Astrologers, which I shall not set down, to avoid

Pro-

Prolixity; who has a mind to know them, may Conſult *Latin* Authors, and find to their Content: theſe being of moſt Validity I have taken Notice of, partly engaged thereunto by my propoſed Method, and partly to avoid the Cenſure of the adverſe party, who might elſe have complained of Foul-play. That we may in ſhort lay down what is to be thought of this Art in general, and its Fundamentals, we muſt make a diſtinction between certainties and uncertainties, diſtinguiſhing them both from what is manifeſtly Falſe, and examine what power the Stars have over inferior ſublunary Bodies, how far this Art extends it ſelf; and what is beyond the Reach both of the Stars and Aſtrologers, and ſo we may come to know, what Prædictions may be certainly had from the Heavens, what only probably, and what cannot be known at all.

From the Stars, eſpecially from

the Sun and Moon, may be known the Succeſſion of Day and Night, the Four-fold Diſtinction of the year, Remarkable Alterations and Changes of Weather, as Winds, Rain, Tempeſts, &c.

Alſo it cannot be denied, that the Cæleſtial Bodies have their Influence and Operation upon the Elements, eſpecially upon the Air, ſo as to make it ſometimes Healthful and Sweet, ſometimes Noxious and Deſtructive. Alſo that there ſeveral things, which have a particular dependance upon the Moon, and thoſe not only Vegetatives, but alſo Men, as may be obſerved from thoſe we call Lunaticks, which is thus effected. The Devil who is of great Experience and Subtlety, Chooſes thoſe times for the Diſturbance of ſuch perſons, when the humours flow abundantly in the Body (occaſioned by the Courſe of the Moon) and ſo inſinuating himſelf into the humour, eaſily Diſturbs the Imagination. Aſtro-

Aſtrologers may alſo give certain information of the Periods and Motions of the Cæleſtial Orbs, the diſtances, Riſing and Setting of the Stars; the Conjunctions, Oppoſitions, and other Aſpects, of the Eclypſes of the Sun and Moon, becauſe thoſe things depend upon the Regular and neceſſary Courſe of Nature.

Amongſt thoſe things which are only probable, and Contingent or to be Gueſt at, are particular alterations in the Air, Collected from the obſervation of certain Changes, uſually attending ſuch an Aſpect of the Planets, as alſo Epidemical Diſeaſes; all which are only Contingent, becauſe there may, beſides thoſe general and remote Cauſes (I mean the poſiture of the Stars,) occur ſeveral more immedate Cauſes, which may diſturb the iotherwiſe-natural Effects. Such are the Interpoſition of ſome Star in the Aſpect obſerved of a contrary Nature, not known of by the Aſtrologer; the

different Qualities of Countreys, and the diverſe Temperatures of the Air, which may abate the Influence, and perhaps change the Nature of the Effect.

If Aſtrologers Err ſo frequently in their Prædictions of the Weather, and other things which depend upon Natural Cauſes, we may confidently affirm, that thoſe things which depend meerly at the will and pleaſure of man, are ſuch, as Aſtrologers cannot at all judge of.

To ſhew the vanity and idleneſs of this Science, I ſhall make uſe of Authority, both Divine and Humane, 2. Reaſon, and *3dly.* their own Falſe Obſervations and Prædictions.

As for Divine Authority, no greater Argument can be brought againſt it, than that it is ſo often ſpoken againſt in Holy Scriptures, as in *Numb.* 23. 22. where all manner of Divination is forbidden, inquiring after that which is to come is forbidden, *Prov.* 27.

Eccleſ.

*Eccleſ.*8.6. God by his Prophet *Eſaiah* Taxes the vanity of this Art, and of thoſe that are Deluded by them, *Eſai.* 47. 12. 13. *Stand now* (ſays he) *with thy Enchantments, and with the multitude of thy Sorceries, wherein thou haſt laboured from thy Youth; if thou ſhalt be able to profit, if ſo be thou maiſt prevail. Thou art wearied in the multitude of thy Counſels: let now the Aſtrologers, the; Star-gazers, the monthly Prognoſticators ſtand up, and ſave thee from theſe things that ſhall come upon thee.* God likewiſe commands the *Iſraelites*, that they Learn not the ways of the *Gentiles*, and that they be not afraid of the Signs of heaven, which the *Gentiles* fear. God threatens Confuſion, Folly, and Deſtruction to ſuch like, *Eſai.* 44. 20.

Next come the Ancient Fathers, who ſubſcribe to the Authority of the Scriptures, and vote down this way of Divination; out of whoſe Writings many things tending to this purpoſe may be gathered.

Nay ſo unreaſonable and Prophane has this Science always been accounted that (except a few Brainſick perſons, who have practiſed it) it has been condemned by moſt Grave and Judicious men, and by the Edicts of ſeveral Heathen aſwell as Chriſtian Emperours, as alſo by General-Councils; ſee the Acts of the firſt General-Council of *Toledo*, in which the *Priſcillianiſts* (as I ſaid before) great Favourers of this Art were Condemned and Excommunicated. Nor did this ſort of men fare better with the Emperors; they were Baniſhed the City by *Auguſtus*; Expelled out of *Italy* firſt by *Tiberius*, afterwards by *Claudius*; afterwards by *Vitellius* they were Sentenced to Death: twice by *Domitian* were they Baniſh'd out of *Italy*, as being a ſort of men Treacherous to Princes, and Faithleſs to thoſe that Truſted in them. There is alſo (which ought to have been named firſt) a Law made by *Cæſar* to this purpoſe,

If any Magician, or Conjurer, or Soothſayer, or Mathematician, or Interpreter of Dreams be taken within my Juriſdiction, let him ſuffer Puniſhment; but if he be Convict, and continue obſtinate, let him be Wrackt, and Lanced according to his Deſert.

Likewiſe 'twas Decreed by *Honorius* and *Theodoſius* the Emperours, that the Books of the Mathematicians ſhould be Burnt in the preſence of the Biſhops.

Thus much for Authority of Scripture and Fathers; now I come to the ſecond particular, that is, Reaſon. Whereupon I thus Argue, Foraſmuch as Natural things and ſuch as depend meerly upon Natural Cauſes, cannot be poſitively affirm'd, but only go under the Notion of probabilities; 'tis not to be thought that Contingencies and things depending upon mans will, (and ſuch are moſt wherein Aſtrologers have to do) ſhould be hit of by their doubtful and Fantaſtical Rules of Art.

2. If

2. If the Stars have ſuch Prædominancy as is pretended, it muſt either be as Cauſes, or Signs; but they cannot be Cauſes, for that would infer a neceſſity of ſimilar Effects, which no man will either pretend to, or Demonſtrate; nor can it be a Cauſality, or to ſpeak plainer, an inclining, but not a compelling Power, that being of as bad conſequence, for then how ſhould Partial and Remote Cauſes produce real and poſitive Effects?

But if they be only Signs, they muſt be either Natural, or Supernatural. Natural they cannot be, ſince they can upon that Score have no agreement with the things ſignified, nor proceed from the ſame Cauſe: nor can they be Supernatural, for then we ought to ſuppoſe an Infallibility in the Event.

Now as Chymiſts and Mountebanks uſe to flouriſh in Oratory, and tell the Credulous Vulgar many fine Stories of the Temperature of the Elements, of the proportion of Qualities,

ties, and ſuch like puzling Terms, to wheedle an opinion of their Skill into their Auditors: ſo do Aſtrologers laſh out into large and extravagant Encomiums of the Heavenly Bodies, urge the Coherence betwixt Cæleſtial and ſublunary things, and tell fine Stories that ſo many Orbs, Stars and Motions were not made by God Almighty to no end; and after much proving of that which none denies, they deſcend to their particulars, their little Caſualties, and Tie every mans Fortune to ſome Star or other. What (ſay they) ſhall we think that the moſt glorious part of the Creation, in which (as in a large expanded Volume) may be Read the wonderful power and Wiſdom of God, was made to ſerve to no uſe? or ſhall we ſet at nought thoſe things which have ſo abundantly ſhewn forth their power upon the Earth?

Let us now deſcend to their Maſterpiece, that is, Nativities, and ſee what

what ſemblance of truth there is in it.

They pretend to obſerve the very point of their Nativity, and the places of the Stars, which are Fixed, which are Erratick, in what Houſes they ariſe, which Planets are in their Exaltation, which not; whether in a right Triplicity; whether in a Maſculine or Fæminine Sign; what Aſpects, whether Trine, or Quartile, or Sextile, or Oppoſition, or Conjunction; and ſeveral other hard and Conjuring Terms. From hence (ſay they) it is eaſie, either by the Planets conſidered particularly, or altogether, or with the Signs of the Zodiack, to Collect the Events of humane Affairs, to Deſcribe a mans Inclinations, and give an account of his good or bad Fortune.

Now let us allow them this (which is indeed more than they can prove) that the Fortunes of men are Guided by the Stars; yet what Midwife or Aſtro-

Aſtrologer, either can be ſo exact, as to know the very Minute of a Nativity, which is neceſſary to be known, foraſmuch as in the ſpace of one Minute there is a vaſt and unalterable Celerity in the Motion of the Heavens; ſo that before the Infant be wholly Born, the Conſtellation will be changed, and the Head will be Born under one, and the Feet under another, which will (if it was ſignificant) prove but Croſs Fortune to the Party.

But ſuppoſing that this ſmall moment of time do not Diſturb the ſignification of the Horoſcope; how comes it to paſs that Twins are oftentimes obſerved to have ſuch different Fortunes, the one of them Dying in their Infancy, the other Living to Decrepit Age: or one of them (perhaps) exalted to Honours and Dignities, and continually Courted with opportunities of Advancement, the other not able to get out of a mean and abject Condition; the one is inclined to

Peace,

Peace, the other to Quarrelling and Diſorder; the one is ſtrong of Conſtitution, the other weak and ſickly.

A greater difference ariſes, if the Twins be one of them Male, and the other Female: is it poſſible in ſuch a Caſe, that they ſhould both have the ſame Genius, and Inclinations? which ought according to theſe men, neceſſarily to follow. I hope there is no man but may be convinced of the vanity of this Science, if he take Notice of thoſe that die in the Field, men of different Ages, Born under different Conſtellations; yet all Periſhing by one common Fate.

Were all the Firſt-born of *Ægypt* ſlain at the Departure of the Children of *Iſrael*; The *Ægyptians* Drowned in the Red-ſea; The *Philiſtins* Slain by *Sampſon*; The Children put to Death by *Herods* Officers, Born under the ſame Stars? I think none will Affirm it; If not, Why did they Die by the ſame Death? Are all that are Born

Born under *Saturn*, Melancholick? Under *Jupiter* or the Sun, Princes and Potentates? Under *Mars*, Souldiers or Highway-men? Under *Venus*, Whoremaſters? Under *Mercury*, Merchants?

I ſhall now come to Anſwer thoſe Arguments which Aſtrologers bring out of Scripture, from Reaſon, or Experiments.

Firſt for Scriptures: to that out of *Geneſis*, 1. 14. I anſwer, that they aſſume more than the Sence of the words will permit; for though it be there ſaid, that God ſet the Cæleſtial Lights for ſigns of things neceſſarily depending upon their Courſe and Nature, yet it cannot thence be infer'd, that they are alſo ſigns of things meerly Contingent, and proceeding from the different Motions of mans Will and Appetite.

To that of the Stars fighting againſt *Siſera* in their Courſes, I anſwer; That by Stars in that place according

to

to ſome Interpreters) is meant Angels, which is plauſible enough, forasmuch as both are promiſcuouſly called the Hoſt of Heaven: or it may be ſaid, that at that time they did not Operate by a Natural Influence, but a Supernatural and extraordinary Power, God raiſing up an unuſual Effect in the Stars, of cauſing Tempeſts to the Annoyance of thoſe Enemies of his people.

In that place of *Job* ſo much by them inſiſted on, is nothing at all to their purpoſe: ſince it may with eaſe be Turned againſt them, that it is to be underſtood, that no man can underſtand the Statutes of Heaven, but that God has reſerved the Knowledge of ſuch things to himſelf; beſides, there is nothing ſaid of the Influence, and Rule of the Stars over mens Minds or Actions, nothing of the knowledge of Future Events, but only Arguments of the Divine Wiſdom, to convince *Job* of his weakneſs and Frailty.

And

And though it be ſaid, *The Heavens ſhew forth the glory of God, and the Stars declare his Handy-work*; that makes not for them neither, the meaning of the place being partly the ſame with that laſt mentioned, (*viz.*) that Caſting up our Eyes to thoſe glorious Luminaries, we may remember the power of God, who has made them all, and continues them in ſo wonderful and unerring Courſes.

As for the Star which appeared to the *Magi* coming to Chriſt, it was no Natural but a Supernatural Star, having a Motion contrary to that of other Stars; few will (I ſuppoſe) be ſo impudent as to affirm, our Saviour was Governed by the Stars, that he who Created, ſhould be in Subjection to his Creatures. And though it appear'd at his Birth, and uſher'd him into the world, yet (as St. *Auguſtine* ſays) *Non dominabatur Chriſto ad decretum, ſed famulabatur ad Teſti-*

monium, nec enim ſubjiciebat imperio, ſed judicabat obſequio. To make this an Argument for their Art would be an abſurdity; for if it had force and ſignification in his Nativity, why had it not over all thoſe Born at the ſame time with him? I hope they will not ſay, that they were all to ſhare in the ſame Circumſtances of Life.

Let us now examine their Reaſons, and ſee how they will ſtand Trial.

Their firſt Reaſon is grounded upon a falſe Suppoſition, that there can be no other uſe for the Stars, than to be Characters wherein men may Read their own Fortunes.

The ſecond likewiſe, (*viz.*) that we know no other reaſon for the ſeveral Motions, and Aſpects, is not good Reaſoning, for 'twill not hold to Argue from the Negation of our knowledge, to the Negation of the thing we cannot apprehend; ſo that if we cannot find what a thing is for, we cannot

cannot juſtly cut it out a piece of Service, and infer a neceſſity of its being deſign'd for that uſe we have deviſed to apply it to.

The third reaſon from the Cohærence betwixt Cæleſtial and Sublunary things is no better Logick; for although they may ſway the Elements, yet there is no reaſon they ſhould do ſo in things meerly Contingent, and depending upon the Will and ſlippery Appetites of Man: though *Jupiter*, or *Mars*, or any of the reſt, meeting in ſuch an Aſpect and Poſition one with another, may produce a Tempeſt in the Air; yet I cannot perceive a neceſſity, that they muſt Dart a Diſorder into my Affections with their Malevolent Rays. And ſuppoſing the time of a Nativity can be exactly gathered, yet what reaſon can they ſhew for Confirmation of their Rules: they are only ſuch as men have deviſed, and that without any ground or Warrant

from Scripture: what reaſon can they give that any Aſpect ſhould portend that which they ſay it does, but only ſome Obſervation of a thing happening in that time, which they cannot averr to proceed from that Aſpect, but that it had been ſo without it.

And though *Enoch*, and *Joſeph* were given to Studies of this Nature, and that *Moſes* was skill'd in the Learning of the *Ægyptians*, and *Daniel* of the *Chaldæans*, yet it cannot be proved, that they ever favoured this way of Divining at things to come: their knowledge proceeded from another Cauſe, to wit, immediate Revelation; or elſe was gathered from certain and Solid Principles.

It muſt be confeſſed that the Chiefeſt Bulwarks wherewith Aſtrologers defend themſelves, are Experiments; yet are they not ſo ſtrong, but they may be Battered. For ſome particular Prædiction proving true, does not make the

the Rules Infallible, one amongſt an hundred (perhaps made at the ſame time) Hitting, the reſt proving Falſe: why then ſhould all thoſe that Fail be ſlip'd by and not ſpoken of, or not be brought in judgment againſt the Art, as thoſe few which are True, are made ſo ſtifly to plead for it.

Many very Eminent and Learned men have Diſcuſſed the vanity of Judicial Aſtrology, as *Picus Mirandula*, *Cornelius Agrippa*, *Franciſcus Valleſius*, and divers others, to whoſe Writings I refer my Reader.

Galeatius Prince of *Millain* gave a notable Check to one of theſe men; who was arrived at that height of impudence, as to tell the Prince, he was ſhortly to Die a ſudden and unuſual Death, and that himſelf was to Live a long time after him. But mark how prettily *Galeatius* Confuted the Aſtrologer; he cauſed him to be forthwith lead to Execution, the Prince ſurvi-

ving him many years: and indeed 'tis obſervable that moſt of them are ignorant of what ſhall happen to themſelves, and whilſt they foretel great Succeſs, and promiſe Golden Mountains to others, cannot Enrich themſelves.

Nor ought we to be Seduced by the Experiments they Brag of, ſince they are moſt of them only Collected by little and pretending *Scioliſts*, men of no Faith nor Reputation, moſt of them too being Feigned and Falling out no body knows where nor when.

Again, in thoſe few which truly happen according to their Prædictions; 'tis not certain whether the Artiſt might Conſult with ſomething elſe beſides the Stars, ſince many who Deal with Familiar Spirits, Mask their Impieties under the Vizor of Aſtrology. So St. *Auguſtine lib.* 5. *de Civitate Dei. Non immerito creditur*,

ditur, cum Aſtrologi mirabiliter multa vera reſpondent, occulto inſtinctu fieri ſpirituum non bonorum, quorum cura eſt has falſas & noxias opiniones de Aſtralibus fatis inſerere humanis mentibus, atq; firmare, non Horoſcopi notati & inſpecti arte, quæ nulla eſt.

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